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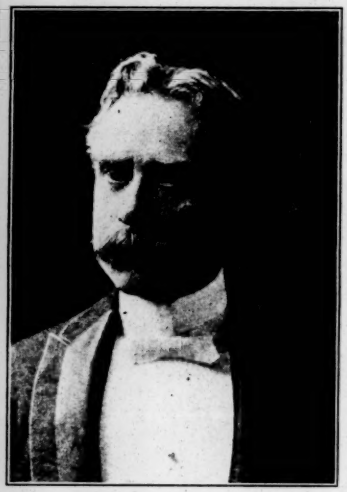

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THE ECCLESIASTICAL REVIEW

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CATHOLIC SPANISH LEGISLATION IN BEHALF OF THE FILIPINOS.

(Introductory to the article by the Hon. Charles A. Willard, Justice of the Supreme Court of the Philippine Islands.)

THE admirably temperate protest which the Archbishop of Manila recently issued to prevent the adoption of Dr. Barrows's *History of the Philippine Islands* as a text-book for the public schools in the Philippines has received favorable comment everywhere from the Catholic press. The keynote of Archbishop Harty's censure is sounded against the terms of depreciation in which the author of the book, who holds at the same time the position of Superintendent of Public Instruction in the Islands, speaks about the Spanish Government as a Catholic nation, stating that her colonial policy was "selfish, short-sighted, and criminal," and that "no Catholic Spaniard has ever appeared capable of treating a non-Catholic justly."

Such statements made in a school-book for children, many of whom have Spanish blood in their veins, most of whom are Catholics, and all of whom have a right to be protected from the influences of sectarian bias, seem to mark their author as wanting, not merely in that political tactfulness which one expects from a public official, and more especially from a teacher of the young, but also in historical information and critical judgment, if not, as the Archbishop seems to think, in ordinary truthfulness. The Washington authorities, better informed and more justly inclined than their official representative, have therefore caused the withdrawal of the volume from the list of authorized school books.

There has been undoubtedly mismanagement in the past administration of the Philippines. But the question of Spain's responsibility for the untoward conditions there which gave to the United States a recognized pretext for interposition with a view of bettering the position of the natives, does not find an altogether satisfactory answer for the honest and unprejudiced inquirer, either in the indiscriminate assumption of the truth of the charges made against Spain's political and, more especially, ecclesiastical government, or in their wholesale repudiation. One evidence of this fact is to be found in the opposing views of men who represent large sections of Catholic public opinion; some of whom deem it their duty to blame without qualification, whilst others think it the part of religion to apologize consistently for the conduct of the ecclesiastical representatives in the islands under Spanish control.

The open-minded observer of these contradictory pleas is naturally led to ask himself which party is at fault. If the Catholic power which Spain represented was rightly used—whence these charges for which we have a certain evidence in facts? If, on the other hand, the ecclesiastical government to which we naturally look for direction and correction in the domain of external government, is found to have abused its power—then, some might argue, the Catholic religion ought to be eliminated from public administration and become an affair simply of private devotion. And if this be so, the further question occurs: should the State ever make any concessions to the demands of the religious conscience as opposed to the interests of a communistic paternalism, such as republican institutions usually represent; or may a Catholic community justly claim, for instance, Catholic schools, and allow the legislative and administrative influence of the Church to enter the public institutions which are supported by common taxes?

Catholic principles permit but one answer to this question, to which men like Dr. Barrows would no doubt object as opening the way to what has sometimes been called "clericalism." Clericalism has unquestionably done harm when it has used the forces of religion for political and private ends without regard to the virtues which religion seeks to cultivate. But those who condemn "clericalism" most often use the term in a far wider signification than that which limits it to ecclesiastical wire-pulling for the

obtaining of preferments and benefices, or the fostering of political partisanship. They assume that the Catholic Church is simply a great system of that "clericalism" which seeks to exercise influence over men for the temporal power and gain it affords the priesthood and its immediate supporters. In this way every neglect that comes from a responsible source allied to the Church is made to prove the deficiency of the Catholic religion, and consequently to discredit the Church's claim to be of divine institution.

Now this confusion of terms, unless it happens to have its root in malice, arises from the false notion that the doings and teachings of the clergy can always be squared with what the Church wants them to do. Thus the Church is made responsible for the common errors of those who stand as her ordinary representatives, from whom we expect the practical as well as theoretical interpretation of her laws. Hence non-Catholics frequently not only take their construction of Catholic doctrine from unauthorized expressions of individual priests, but they judge the whole system of Catholic morality by certain evidences of laxity to which the clergy and religious may fall victims as other people may; for if they have a higher calling and greater helps to virtuous living, they have also greater temptations and trials to overcome. The error which confounds the conduct of the clergy with the authority of the Catholic Church is not confined to the outside world. It has its counterpart within the fold. Catholics who are easily scandalized when things go wrong within the Church are apt to transfer the blame due to the individual, to the body of the clergy, and they criticize the Church instead of criticizing the cleric who has aroused their grudge. Good and simple-minded Catholics, on the other hand, frequently hold that because a thing is said or done by a priest or religious it must be true or right, and they will defend it as though it were a dictum or a command of the Church.

In reality the Church that teaches and legislates is a very different thing from the Church that is subject to obedience, from which no cleric high or low is exempt. The one is the peerless Spouse of Christ whom we defend as immaculate, infallible, and permanently proof against the powers of evil; the other is the

multitude of the faithful, with the hierarchical priesthood, through whom, as through an earthen channel, Christ's Spouse manifests her truth and grace. Truth and grace may mingle with the dust of this conduit, may even be hindered from reaching the individual for whom she destined it, owing to some temporary obstruction or break; but there always remains the pure source, the indefectible Church, and the promised providence of God that it will never fail of its pure bounty by any reason of the accidental defects of the channels which may, but only for brief seasons and in odd places, obstruct the divine gift.

The distinction seems to us eminently important in such polemics as arise from an appeal to historical facts used as arguments against the Catholic Church. The Church is, as we know, infallible, and as such she must speak through an infallible organ when she teaches truth to which man cannot readily come through the normal channels of reason and experience. But she also speaks through organs that are liable to fail her, although in these cases we are never wholly dependent upon such organs for the truth. The infallibility of communicated divine and necessary truth or law is on the other hand fully secured through the particular grace which attaches to the office of the High Priesthood of the Catholic Church, with or without the confirmation of an ecumenical council. But apart from this one instance of promised security the members for whom the Church legislates, including even the legislators and officials through whom she speaks and acts, are men alike subject to infirmities of error and wrongdoing. In defending the prerogatives of the Church we are not therefore always bound to defend the action of her ministers, and it is always unwise to do so when the evidence is wholly against them.

But let us return from a seeming digression which is nevertheless necessary to a full appreciation of our present contention with reference to Spain as a Catholic country. Historical documents leave no doubt that Spain received and accepted the mission to evangelize the natives of the newly-discovered islands which the bounty of her sovereigns had made accessible to her evangelists. The Bull of Alexander VI, whatever may have been his personal faults, bears witness to the fact that the nations recognized the Church as arbiter of their highest temporal as

well as spiritual interests, and shows that the Pontiff fully realized the importance of the mission assigned to Spain, and undertaken by her in a manner that must silence all calumny and discredit any aspersion cast upon her as the immediate representative of the Catholic Church in the Philippine Islands. Of this fact we have the best possible proof in Judge Willard's article, to which these remarks are meant to serve as a general introduction.

Keeping in mind the principle dwelt on above, namely, the difference between the Church represented by Spain, and the ministers, religious as well as civil, who at times found means to abuse the authority she gave them, we shall find that the Spanish mother country was not only free from the blame with which Dr. Barrows attempts to stigmatize that nation, but also that Spain as a Catholic nation commands our highest respect for the admirably wise and generous legislation that has characterized her constant efforts to rule the Philippine Islands for the best interests of the natives. So striking is the contrast marking the superiority of Spanish legislation in behalf of the Filipino, that the American Judge of the Supreme Court in the islands, whose article we here present, and who has made a special study of these laws, is ready to appear as a witness for the Catholic side as the side of justice in open court against the malign aspersions made upon a nation whose people still claim as their best inheritance their allegiance to the Catholic religion. Judge Willard is not a Catholic. He has no special pleading to make; he is moved simply by a sense of fairness to present evidence of historic records whose testimony is the less open to question because they are legal enactments. These records show what Spain, what the Catholic Church, has done and what she would have done at all times for the Filipino, if she had not met obstacles that defied ordinary control. If, with our modern system of far-reaching public scrutiny and legal redress, we in the United States find it impossible to safeguard municipal and State constitutions against political corruption, conspiring control of secret associations, and systematic "graft" or plunder, it is hardly fair to assume that Spain's sense of honor and justice could not be frustrated at times by officials under conditions, in the past, so much more unfavorable to the work of civilizing and

educating the Filipino than those confronting our Government to-day.

In presenting Judge Willard's article we need not apologize after what has been said about the distinction between the Church and those who act as her executives, if the reader comes to the conclusion that the ecclesiastical authorities in the Philippines have not always acted according to the instructions of their mother country and the Church. The human element asserted itself no doubt frequently enough amid the temptations of a distant control which receive from spiritual power only an added strength, because that power forbids the resistance to which a wronged subject would under normal conditions resort in the vindication of his rights. Thus ecclesiastics could become autocratic, and their autocracy gradually assuming the force of a tradition could in time assert itself as rights against which the civil authorities might have to be invoked, which nevertheless would be done tardily and reluctantly.

There are in Judge Willard's paper some expressions[1] about the precise sense of his use of which we could not consult him in time for an answer from the Philippines, where he resides. These expressions are not, however, of such a kind as would in any case alter the main value of his argument, which is at the same time an historical document that will help us to a just estimate of the relation of Catholic Spain to the inheritance left by her in the hands of the United States for future improvement.

THE EDITOR.

[1] Dr. Thomas C. Middleton, O.S.A., who has kindly read the proofs of Judge Willard's paper, makes the following note :—

"The word 'monks' seems strange indeed. In no Spanish documents relating to the Philippines, that I have read, do I remember that term, but always 'frailes,' or 'frayles,' that is, friars. I cannot believe that the Spanish has it 'monjes,' monks.

"The Bull of Alexander VI (published in our Historical Society's Records for 1896), names 'monachos et fratres,' it is true, whom Fr. Boil was empowered to bring to America. But though I think no 'monachi' came to America, I am certain none went to the Philippines, except the O.S.B., in the latter part of the past century."

All through Spanish *Leyes* for the Indies, the word *doctrina* means *Christian Doctrine*,—the Christian Catechism.

THE INDIANS OF THE PHILIPPINES AND EARLY SPANISH LAWS.

"WE order and command that the Spaniards who wrong or abuse or maltreat the Indians be punished with greater rigor than if the same crimes were committed against Spaniards, and we declare them to be public crimes."

"The negro who maltreats an Indian, no blood being drawn, let him be bound in the stocks of the city, villa or puebla where the offence is committed and there let 100 lashes be given him publicly; and if he should wound the Indian or draw blood, in addition to the 100 lashes, let there be executed upon him the penalties which with reference to the quality and gravity of the wound he deserves in accordance with the laws and customs of these realms of Castile, and let his owner pay the damages and costs which may be caused to the Indian; and if he does not wish to pay them, let the negro be sold for this purpose, and from the price let satisfaction be given."

These are two of the laws which were promulgated by Spain for the government of her subjects in the then recently discovered countries and for the protection of the native inhabitants of those countries, always called by her, Indians (Indios), whether living in the Eastern or Western hemisphere.

The first of them was enacted by Philip II, on December 19, 1593, twenty-two years after the founding of Manila by the Spaniards. It was brought forward into the *Recopilacion de Leyes de las Indias*, where it became Law 21, Title 10, Book 6. The second was promulgated in 1536 and became Book 6, Title 10, Law 19 of the *Recopilacion*.[1]

[1] From the discovery of America down to 1680 there had been issued many cedulas, letters, provisions, ordinances, instructions, orders of government and other dispatches, all of which had the force of law in the newly discovered lands. Several attempts to make a compilation of these legislative acts or parts of them were made, commencing in 1582, but nothing which could be called complete was put forth until May 18, 1680, when the *Recopilacion de Leyes de las Indias* was promulgated by Don Carlos. The Royal Cedula, putting in force this compilation, declared that it should be the exclusive guide for the determination of all questions and it repealed all other laws. It was binding in all the colonies, in the Philippines as well as in Peru and Mexico.

More than three hundred years later and two years after the capture of Manila by the Americans, and about eighteen months after the ratification of the Treaty of Paris, the United States Commission of the Philippines passed a law for the government of its civil service in the Islands. Section 19 of that law is as follows:—

"In the appointment of officers and employees under the provisions of this Act, the appointing officer in his selection from the list of eligibles to be furnished him by the Board, shall, when other qualifications are equal, prefer:—

"1. Natives of the Philippine Islands.

"2. All honorably discharged soldiers, sailors, and marines of the United States."

The instructions to the Philippine Commission, dated April 7, 1900, given by President McKinley, contained this clause:—

"That in all cases the municipal officers who administer the local affairs of the people are to be selected by the people, and that whenever officers of more extended jurisdiction are to be selected in any way, the natives of the islands are to be preferred and, if they can be found competent and willing to perform the duties, they are to receive the offices in preference to any other."

In each of these two instances so widely separated in point of time, this legislation was enacted by a conquering race and was applied to a conquered one. For the Americans, after the breaking out of hostilities in February, 1899, were compelled to subdue the Filipinos by force of arms in the same way that the captains of Legaspi were required to do three centuries before.

The purpose in both cases was, not to treat the Filipinos as well as their conquerors were treated, but to treat them better. In the American law they were preferred by the government, whose soldiers subdued them, to these very soldiers themselves.

It is not intended to discuss the American legislation and what has been performed under it. Any one who has lived in the Philippines knows that this law in regard to preference has been honestly executed. In fact the cry of some Americans there is that it has been too well executed. It may be interesting however to go a little further into the Spanish legislation of the early days, which was there in force, to see to what length the legislators

went in attempting to protect and favor the Indians. And an excuse for this investigation may perhaps be found in the fact that the general opinion of Americans probably is that the Spaniards did nothing in a law-making way for their benefit or advancement.

Many laws declare in general terms that the main purpose of the conquest of the Indies is to convert the natives to Christianity. Among these is Law 1, Title 10, Book 6, of the *Recopilacion de Leyes de las Indias*, which is noticeable from the fact that it contains an extract from the will of Queen Isabella which is given by it the force of law.

The law is as follows :—

In the last will of the most serene and very Catholic Queen, Dona Isabella, of glorious memory, there is found the following clause :—

When the Holy Apostolic See granted to us the Islands and Mainland of the Sea, discovered and to be discovered, our main purpose was at the time we asked it of Pope Alexander VI, of blessed memory, who made the said concession to us, to attempt to persuade and draw to us these people and to convert them to our Holy Catholic Faith, and to send to said Islands and Mainland prelates, and monks, clergy and other persons, learned and who feared God, in order to teach the dwellers therein the Catholic Faith, to preach the doctrine to them, to show them good customs, and to this end to use such diligence as might be necessary, as appears more at length in the grant in which said concession was made : I beseech the King, my Master, very affectionately, and I charge and command the Princess, my daughter, and the Prince, her husband, that they do this and fulfil my purpose and that this may be their chief end, and to it they apply themselves with all diligence, and that they neither consent nor allow that the Indians who dwell in said Islands and Mainland, already won or to be won, suffer any wrong in their persons or their property, but let them command that they be well and justly treated and if any wrong has been done to them let them remedy it, and see to it that what was enjoined upon us in the Apostolic Letters of said concession be in no way exceeded.

And we, in imitation of her catholic and pious zeal, order and command the Viceroys, Presidents, Audiencias, Governors, and Royal

Judges, and we charge the Archbishops, Bishops and ecclesiastical Dignitaries, that they keep this clause constantly in mind and observe what the laws provide in relation to the conversion of the natives and their Christian and Catholic instruction and teaching and good treatment.

The Council of the Indies, the highest governing body of the Colonies, was specially charged to care for the interests of the Indians, by Book 2, Title 2, Law 9, which is as follows:—

Because we desire to favor and do good to the Indians, the native inhabitants of our Indies, we much regret any wrong or evil which may be done to them, and on account of it fail in our duty. Wherefore we charge and command those of our Council of the Indies that with special affection and care, they always see to it and provide that which may be proper for the conversion and good treatment of the Indians, so that in their persons and property no wrong or damage be done to them, on the contrary, that they be in everything well treated, considered and favored of our vassals, punishing severely those who do to the contrary, in order that the Indians may thereby understand the good which we desire to do to them and may know that the fact that God has placed them under our care and protection, has been for their good and in order to rescue them from the tyranny and slavery in which they formerly lived.

The closing words of this law promulgated by the King of Spain in the sixteenth century, and the closing words of the Instructions to the Philippine Commission, promulgated in 1900 by the President of the United States, are very similar. President McKinley said at that time:—

I charge this Commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through their labors all the inhabitants of the Philippine Islands may come to look back with gratitude to the day when God gave victory to American arms at Manila and set their land under the sovereignty and protection of the people of the United States.

By Book 6, Title 1, Law 1, the heads of the Church in the Indies, "as the true spiritual fathers of this new Christianity,"

were charged with the same duty as that imposed upon the Council of the Indies.

It was also placed by Book 6, Title 10, Law 3, upon "the Viceroys, Chief Justices and Associate Justices of the Audiencias."[2]

The constant purpose of the legislators was to convey to the natives the idea that the Spaniards intended to do them, not harm, but good. The Americans have made the same attempts. In the instructions of President McKinley above mentioned, it is stated:—

> In all the forms of government and administrative provisions which they are authorized to prescribe, the Commission should bear in mind that the government which they are establishing is designed not for our satisfaction or for the expression of our theoretical views, but for the happiness and peace and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs and their habits and even their prejudices to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government.

In speaking of the settlement of the claims of the Religious Orders to certain lands it is said:—

> That the welfare of the people of the Islands, which should be a paramount consideration, shall be attained consistently with this rule of property right.

These and other expressions were quoted by Secretary Taft, then Governor of the Philippines, in an address delivered by him at Manila on December 17, 1903, and he then said:—

> From the beginning to the end of the state papers which were circulated in these Islands as authoritative expressions of the Executive, the motto that "the Philippines are for the Filipinos," and that the government of the United States is here for the purpose of preserving the "Philippines for the Filipinos" for their benefit, for their elevation, for their civilization, again and again and again appear, and it is to be noted that these declarations were made and were con-

[2] The chief tribunal in a colony, originally exercising both executive and judicial functions, but in later years judicial functions only.

tinued while many of the Filipinos were in arms against the sovereignty of the United States; that nothing of violence, or treachery on the part of some, of obduracy on the part of others, could turn the Executive from his purpose to conciliate the people by promises fulfilled as far as time permitted; that the government of these Islands should always be carried on with an eye anxious for the welfare of the Filipino people.[3]

The Spaniards went so far in this direction as to pass a law prohibiting the use of the word "conquest," in agreements relating to further discoveries. That law is Book 4, Title 1, Law 6, and is as follows:—

For just causes and considerations it is advisable that in all the agreements which shall be made for new discoveries, this word "conquest" be avoided and in its place there be used the words "pacification and settlement," since as it has to be done with all peace and charity it is our will that even this name, interpreted against our intention, may not occasion nor give color to the agreement in such a way that force and injury can be done to the Indians.

If the ideas of the Spanish lawgivers had prevailed, Prescott would have entitled his work, "The Pacification of Mexico," not the "Conquest of Mexico."

Most excellent advice as to the proper method for religious teaching is given in Book 4, Title 4, Law 2. This law might, at this day, serve as a guide for the Protestant missionaries in the Philippines and other parts of the Orient. It is as follows:—

When peace has been established with the natives and their governments, let the settlers make arrangements to assemble and let the missionaries commence with the greatest solemnity and affection possible to persuade those who may wish to understand the mysteries and articles of our Holy Catholic Faith and to teach it with the greatest prudence and discretion, as provided in the Title of the Holy Catholic Faith, making use of the mildest possible means at hand to establish in them a desire to be taught. And let them not commence by reproving them for their vices and idolatries nor take from them their wives nor idols, so that they may not be made indignant, nor the Christian doctrine cause them surprise. Let it be taught to them first.

[3] *Official Gazette*, Philippine Islands, No. 68, Volume for the year 1903.

and after they are instructed, let the missionaries persuade them of their own will to abandon that which is contrary to our Holy Catholic Faith and evangelical doctrine, the Christians taking care to live with such example that it may be the best and most efficient teacher.

The Spaniards did not, however, stop with the promulgation of general doctrines. Specific laws were made carrying out in detail the general principles enunciated.

As early as 1526 it was declared that no native should be held in slavery. Book 6, Title 2, Law 1 is as follows:—

In conformity with what is provided concerning the liberty of the Indians: It is our will and we command that no commander, governor, captain, mayor or other person of whatever estate, dignity, office or quality he may be, in time and occasion of peace or war, although it may be a just war and commanded to be made by us or by those representing us, dare to make captive native Indians of our Indies, Islands, and Mainland, discovered or to be discovered, nor to have them for slaves, although they may be of the Islands or lands where by us, or by him who for that purpose may have had or may have our power, it may be declared that rightfully, war may be made against them and they be killed, captured or made slaves, except in those cases and nations where by the laws of this title it should be permitted and provided. Because all of the licenses and declarations made up to this time which are not contained in this compilation and those which may be given and made, not being given, and made by us with express mention of this law, we revoke and suspend in that which relates to making captives and slaves of Indians taken in war, although it may be just and they may have given or may give cause for it, and in that which relates to the exchange of those whom other Indians have made slaves on occasion of wars which they have among themselves. And we also command that no person, either in war or out of it, can take, seize, hold, sell, nor exchange, as a slave, any Indian, nor hold him as such, with the claim that he had him in a just war, or by purchase, redemption, exchange, or by any other claim or any cause whatever, although he may be of those whom the Indians themselves had, have, or shall have among themselves for slaves. Under the penalty that if any one shall be found who captured or holds as a slave any Indian, he incurs the loss of all his property to be applied to our Treasury and the Indian or Indians at once shall be returned and restored to their

own country and condition, with complete and natural liberty, at the cost of those who shall have so captured them or held them for slaves. And we order our judges that they have special care to inquire into the matter and punish with great rigor, according to this law, under the penalty of loss of their office and 100,000 maravedis for our Chamber, to him who shall do the contrary and shall be negligent in its fulfilment.

This prohibition ran not only against the Spaniards but against the natives themselves. Book 6, Title 2, Law 3 is as follows:—

We prohibit and forbid the chiefs (Caciques) and headmen to have, sell or exchange for slaves the Indians who may be subject to them; and in the same way the Spaniards from buying or exchanging them, and he who breaks this law incurs the penalties set forth in the preceding law, and the Indians who are so sold or exchanged become free.

They could not be condemned to service as a punishment for certain spiritual offences. Book 1, Title 10, Law 8 is as follows:—

Some ecclesiastical judges of our Indies proceeding in cases within their jurisdiction, have condemned the Indians guilty of offences to have their services sold for a term of years. And because we desire to free them from every kind and color of servitude, we order such judges that they impose no such punishment upon Indians and that their labor cannot be, nor let it be sold for this reason for any time whatever, and we command our Royal Audiencias that they take very special care that this law be complied with and executed.

It will be noticed that the Spaniards did not allow even those natives captured in a just war to be held as slaves. The legislation of the Colony of Massachusetts Bay, however, not only permitted this, but apparently encouraged it. At the session of September 1, 1703, there was approved on September 8th, an Act, Section 1 of which provided:—

That the regular detached forces, over and above their stated pay, shall have the benefit of all plunder saved by direction of the officers and of the sale of all Indian prisoners under the age of ten years by them taken, to be transported out of the country, etc.[4]

[4] 1 Acts and Resolves of the Province of Massachusetts Bay, page 530.

It will be noticed that in Massachusetts the natives sold were to be sent out of the country. The Spaniards did not permit this to be done. Book 4, Title 1, Law 15 is as follows:—

> Let no discoverer by sea or land carry Indians from the country which he may discover, under any pretext whatever, under pain of death, although they may come of their own will, provided that three or four may be taken as interpreters, they to be well treated and paid for their work.

Under Law 16, Title 1, Book 6, they could not be taken to Spain under the penalty of 100,000 maravedis, and if the offender could not pay the fine he received in public 100 lashes.

Under Law 15 of the same title, natives of the Philippines could not be taken by force from one island in the archipelago to another.

The difference between the legislation of Massachusetts and that of Spain is perhaps shown at its widest by Book 6, Title 1, Law 13, which is as follows:—

> We command that the Indians of a cold climate be not taken to another which is hot nor the reverse, although it may be in the same province, because this difference is very prejudicial to their health and life. And let the Viceroys, Governors, and Judges make, concerning this, the necessary and proper ordinances and let them be observed and complied with.

In contrast with this may be read the Act of the Province of Massachusetts Bay, approved on October 20, 1697, which gave a reward of fifty pounds for every Indian, man or woman, slain, and ten pounds for every child under ten years of age slain by them. On production of the scalp of the Indian slain, the Governor and Council were required to order the payment of the bounty.[5]

As showing the occasion of this severity in legislation, it should be noted that this law was passed during a time of war and that it was to continue only till June, 1698.

In other respects the laws of the two countries were more nearly alike. In Massachusetts there existed the following law:—

[5] 1 Acts and Resolves of Massachusetts Bay, page 292.

It is ordered by this court that in all places within this jurisdiction the English shall keep their cattle from destroying the Indians' corn in any ground where they have a right to plant, and if any of their corn be destroyed for want of fencing or herding, the town shall make full satisfaction and shall have power among themselves to lay the charge where the occasion of the damage did arise, provided that the Indians shall make proof that the cattle of such a town, farm or person did the damage.[6]

The Spanish companion to this law is found in Book 4, Title 17, Law 10, which is as follows :—

Let not our judges allow stock to be placed in farm lands of the Indians and let them cause to be removed those that there may be and let them impose and execute heavy penalties against those violating this provision.

Book 4, Title 12, Law 12 is more stringent still.

The Spanish laws relating to the rights of the Indians to the soil were fully as favorable to the latter as were the Massachusetts laws. In the Massachusetts Revision of 1649 it was provided :—

For resettling the Indians' title to lands in this jurisdiction it is declared and ordered by this Court and authority thereof, that what lands any of the Indians in this jurisdiction have possessed and improved by subduing the same, they have just right unto, according to that in Genesis 1 : 28 and Chapter 9 : 1, Psalm 115 : 16, and for the further encouragement of the hopeful work amongst them for the civilizing and helping them forward to Christianity, if any of the Indians shall be brought to civility and shall come among the English to inhabit on any of their plantations, and shall there live, civilly and orderly, that such Indians shall have allotments amongst the English according to the custom of the English in like cases. Further, it is ordered that if upon good experience there shall be a competent number of the Indians brought into civility so as to be capable of a township, upon their request to the General Court, they shall have grant of lands undisposed of for a plantation as the English have; and further it is ordered by the Court that if any plantation or person of the

[6] Colonial Laws of Massachusetts, Revision of 1649, Title, "Indians," page 162.

English shall offer injuriously to put any of the Indians from their planting grounds or fishing places, upon their complaint and proof thereof, they shall have relief in any of the courts of justice amongst the English as the English have; and further it is ordered by this Court and the authority thereof, and be it hereby enacted that all of the tract of land within this jurisdiction, whether already granted to any English plantations or persons or to be granted by this Court (not being under the qualification of right to the Indians) is and shall be accounted the just right of such English as already have or hereafter shall have grant of lands from this Court and the authority thereof from that of Genesis 1 : 28 and the invitation of the Indians.

The Spaniards at an early date provided for the assignment of lands in severalty in the new countries to the discoverers, but Book 4, Title 12, Law 9, provided as follows :—

We command that the residences and lands which may be granted to the Spaniards shall be so given as not to prejudice the Indians, and that those which have been granted to their prejudice and injury shall be returned to those to whom they lawfully belong.

Law 18 of the same title is in part as follows :—

We order that the sale, grant and adjustment of lands be made with such care that the Indians may be left with even more than those tracts which belong to them, both as individuals and communities.

The intention in the early days to always favor the Indians in the matter of punishment is apparent in all of the Spanish legislation.

Book 1, Title 7, Law 27, requests the ecclesiastical tribunals to impose upon them moderate punishments.

Book 5, Title 10, Law 11, provides that among the natives, slander and ordinary fist fights shall not be considered crimes, but in Article 11 of the existing Penal Code for the Philippines a slight change of position is noticed. That Article is as follows :—

The fact that the defendant is a native, a half-breed or a Chinese shall be taken into account by the judges and courts for the purpose

of increasing or diminishing the punishment, according to the degree of intent, the nature of the act done, and the state and quality of the person injured, they exercising in this respect a wise discretion.

It has been decided by the Supreme Court of Spain that this Article should be applied in every case either to increase or reduce the penalty, but these decisions have not been followed by the Supreme Court established in the Islands by the American Government. That tribunal has never applied the Article so to increase the punishment, and has applied it so as to reduce the punishment in those cases only in which, in its judgment, the penalty provided by the law was, under the circumstances of that particular case, too severe. It is said that the Military Court which tried Rizal used the circumstance of his being a native, to raise the punishment to the death penalty.

The desire of the early Spanish legislators to protect the natives is shown, not only in these laws above cited, but in numberless other enactments, dating from an early period. In fact, whatever may be said of the treatment which the natives received from the Spaniards, and however severe that treatment may have been, nothing is more certain than that such ill-treatment not only was not sanctioned nor affirmatively permitted by the laws, but it was expressly forbidden and the violators of the laws relating to the subject were ordered to be severely punished. In the compilation above mentioned, no law can be found which countenances the least ill-treatment of the natives. It is true that the Holy Office of the Inquisition was established in the Colonies by Book 1, Title 19, yet the Indians were expressly excepted from its operation.[7]

Very large sums of money have been spent by the Americans since their occupation of the Philippines in establishing schools for the education of natives. Much more of course than was spent at any one time by the Spaniards. The matter of education however was not neglected by the latter. Dartmouth College was one of the first, if not the first, institution of learning established by the English in this country with the special idea of instructing the Indians. It bears upon its seal the words, *vox*

[7] Book 1, Title 19, Law 17 and Book 6, Title 1, Law 35.

clamantis in deserto. But two hundred and nineteen years before it was founded, Spain "by reason of the great love and good will which we have for honoring and favoring those of our Indies and to banish from those lands the darkness of ignorance" had established universities in Lima and the City of Mexico. In Manila before the Pilgrims had landed on Plymouth Rock, the College of San Jose had commenced a civil action against the College of Santo Tomas to prevent the use of red gowns by the students of the latter institution. As early as 1636 the bishops were charged to require their missionaries to teach the natives "the Spanish language and in it the Christian doctrine, in order that they may be made more capable of the mysteries of our Holy Catholic Faith, may make use of it for their salvation and obtain other advantages in their government and manner of living." [8]

In the Instructions to the Philippine Commission occurs this passage:—

> In view of the great number of languages spoken by the different tribes it is especially important to the prosperity of the Islands that a common medium of communication may be established, and it is obviously desirable that this medium shall be the English language. Especial attention should be at once given to offering full opportunity to all the people of the Islands to acquire the use of the English language.

This variety of languages in the New World had attracted the attention of the Spanish legislators and led, in 1550, to the following law:—

> There having been made special investigation to see if even in the most perfect language of the Indians, the mysteries of our Holy Catholic Faith can be explained well and with propriety, it has been ascertained that this is not possible without greatly offending the ear and leaving the task imperfectly done. And although professorships have been established where the priests who are to teach the natives may be instructed, this is not a sufficient remedy, because the variety of languages is so great. And having resolved that it will be advisable to introduce the Spanish language, we order that teachers may be placed over the Indians who may instruct those who voluntarily

[8] Book 1, Title 13, Law 5.

wish to learn it, so that it will be of the least trouble to them and without cost. And it has seemed that the sacristans could do this well, as in the villages of these realms, they teach reading and writing and the Christian doctrine.[9]

It has always been claimed by the Filipinos that the members of the Religious Orders, who were the parish priests in the Philippines, never complied with these laws, and that this failure explains the fact that after three centuries during which this law requiring such instruction was in force, of the 7,000,000 natives in the Islands probably not six per cent. now speak Spanish.

That this claim is not of recent date is shown by an extract from the Report of Simon de Anda made to the King in 1768. In his 12th Disorder he says:—

It is a disorder that, contrary to what is commanded by the laws and so many cedulas, the priests do not permit the Indians to speak Spanish, to which they are very much inclined, and punish them if they do so. And this is the most secure rule (though very harmful to the State), of which they have availed themselves since the conquest to rule despotically, with the King, the Indians, and the Spaniards, to the common prejudice of all. From this policy arises the fact that each convent in Manila is a Babel, for when the priests assemble in the Capital, which happens frequently, each one brings from his province servants to wait upon him, and it being a practice from which none of the Orders departs, to speak to each one in his own language, it happens that in the same convent there are heard together the following languages: Tagalo, Pampanga, Pangasinan, Ilocos, Cagayan, Zamboanga, Camarines, Igorrotes, Ilongotes, Visayas, all in sight of the Government, the Audiencia, and the Spaniards, with entire contempt of what is commanded in this regard by his Majesty, making, by the same thing, a boast of the fact that we do not understand them and they alone command the miserable Indians.

His remedy for this disorder is the following:—

To order that the laws and cedulas which command that the Indians be instructed in the Spanish language be observed and that the priest who does not do so, as has happened till now, be sent to Spain, which is the greatest punishment, and without doubt they will be more careful in the matter.

[9] Book 6, Title 1, Law 18.

Doctor Pardo de Tavera, in a note to this statement of Anda, says: "From the first days of the conquest of the Philippines, the Sovereigns showed a decided purpose to diffuse among the inhabitants the knowledge of the Spanish language and to it the Friars showed a resistance, as tenacious as it was opposed, not only to the interests of the civilization of these districts, but also to the sovereignty of Spain." Doctor Tavera says that this opposition, on the part of the members of the Religious Orders, has continued to these days.

At least one of the Governors-General of these times has devoted himself to the matter of schools. General Weyler during his administration of the affairs of Cuba, prior to the Spanish-American War, acquired in this country an unenviable reputation. Before passing to that Island he was Governor-General of the Philippines from 1888 to 1891. And whatever may be said of his administration in those two places in other respects, the interest which he showed in education in the Philippines was certainly commendable. He commences his circular of July 31, 1888, to the provincial governors, with this statement: "Public instruction is the basis of all prosperity and the only means of progress." He requires each governor to make a report to him of the condition of the schools in his province, specifying, "if in all of the schools Spanish is taught and in what way, stating on this point, with true clearness, the means which the master employs to obtain that result." In his Decree of February 4, 1889, he says:—

I decree the following:—

6. It is prohibited to give teaching in the schools with books written in dialects, since the children ought to learn in the schools exclusively in Spanish.

7. Attendance at the schools is obligatory for all pupils who live at an hour's distance or less from the point where they are located and the master and petty governor of the town shall be responsible for failure to comply with this provision; but in order that the poorer pupils may attend without prejudice to other duties, it will be sufficient if they are present at school in the morning or in the afternoon, that is to say, once a day. . . .

13. In respect to those who exercise the profession of teacher, I have to charge them to fulfil their duties and to state to them that I

am as much disposed to punish their neglect as to reward their assiduity and to express to them that they must always keep in mind the fact that upon them depends, in great part, the future of this Archipelago, for the instruction of children is the basis of the morality, culture and prosperity of countries.

The Americans have not yet made attendance at the public schools compulsory.

General Weyler visited almost all of the schools in the Archipelago, something which no other Governor, Spanish or American, probably ever did. Some of the reports which he made were by his orders published in the *Official Gazette* of Manila. Here is one of them :—

GENERAL MANAGEMENT OF CIVIL ADMINISTRATION.

Manila, 7th of March, 1889.

In the visit paid by his Excellency, the Governor General, to the districts of Romblon, Iloilo, Negros and Capiz, he has seen with displeasure the condition in which the following named schools were found for the following named causes :—

Districts.	Pueblo.	Name of Teacher.	Causes.
Romblon.	Romblon.	Bonifacio Madridejos.	Children very backward. Not fitted to teach. Discharged.
Iloilo.	Concepcion.	Juan Torres.	School in kitchen of the Town House, without equipment.

The laws descended into details in the attempt to protect the natives. The ecclesiastical judges were not allowed to sentence the natives to labor in workshops.[10]

The priests could not use them as servants, nor make them work without paying them therefor.[11]

Nothing could be taken from them by travellers without paying them therefor.[12]

[10] Book 1, Title 10, Law 7.

[11] Book 1, Title 14, Law 81, Title 13, Law 11 ; Book 6, Title 7, Law 10.

[12] Book 6, Title 3, Law 26 ; Book 4, Title 4, Law 8 ; Book 2, Title 16, Law 76 ; Book 5, Title 2, Law 26.

Book 1, Title 7, Law 23 is as follows:—

We exhort the said Prelates that when they make their diocesan visits they take no money from the Indians, neither in small nor great amounts, for their food and that of their families, and that in everything they conform to the provisions of the Holy Council of Trent. And we command our Viceroys and Audiencias that they protect the Indians, and if any Prelates attempt the contrary, let our attorneys ask that this law be fulfilled and executed, and for it let the necessary steps be taken.

Native mail carriers were to be promptly paid.[13] The sale to the natives of intoxicating liquor was prohibited.[14] Public dances were regulated.[15] Women were to be kept separate from men in the public prisons,[16] and prisoners, especially natives, were to be well treated.[17] The Spaniards were allowed no rights in mines discovered by the natives.[18] Natives had the same rights in pearl fisheries as the Spaniards.[19] The Spaniards and negroes were not allowed to live in the native villages.[20] The natives and Chinese who were converted to Christianity were not required to cut their hair.[21] Homes for native girls were established.[22] The natives could not be required to carry burdens on their shoulders.[23]

Book 6, Title 10, Law 17 is as follows:—

No Spaniard of any state or condition whatever shall procure nor consent that the Indians carry him in a hammock nor in chairs unless in case of known sickness, under penalty of 100 pesos of gold of perfect law,[24] one-half for our Treasury and the other half in equal parts for the accuser and the judge who tries the case. And he who shall make use of Indians against this prohibition, let him pay the damages with interest, if any result against the Indians, and be punished in accordance with quality and quantity.

[13] Book 3, Title 16, Laws 21 and 22.
[14] Book 6, Title 1, Laws 36 and 37.
[15] Book 6, Title 1, Law 38.
[16] Book 7, Title 6, Law 2.
[17] Book 7, Title 6, Law 9.
[18] Book 4, Title 19, Law 14.
[19] Book 4, Title 25, Law 30.
[20] Book 6, Title 3, Laws 21–25; Book 6, Title 9, Law 15.
[21] Book 1, Title 1, Law 18.
[22] Book 1, Title 3, Law 19.
[23] Book 1, Title 15, Law 22, Title 16, Law 11.
[24] Gold of legal fineness.

The purpose of the legislators to protect the natives was plainly manifested, even when they realized that they were offending the representatives of the Church and the Religious Orders, nowhere more powerful than in the Philippines. There the members administered practically all the parishes in the archipelago. And yet when it came to a contest between them and the natives, there was no yielding in favor of the former, so far as the laws were concerned.

Book 1, Title 7, Law 31 is as follows:—

In our Royal Council of the Indies it has been reported to us that some bishops and their inspectors go to count the Indians in their provinces and commence proceedings against them in cases which are not within the ecclesiastical jurisdiction and collect of them many fees whereby the natives are injured, and we were asked to order that the Prelates and their inspectors, neither under the color of a protectorate, nor in any other manner, should take action among the Indians in cases belonging to our Royal jurisdiction; and in those which were properly within the ecclesiastical jurisdiction, that they should not institute the ordinary processes nor they nor their notaries collect excessive fees, but that the matters should be heard summarily and justice be done. We command our Presidents and Justices that when any persons resort to our Royal Audiencias concerning the wrongs which the bishops and their inspectors do to them or to the Indians, they make use of the remedy which belongs to us in accordance with law, and do justice.

Law 32 of the same Title is as follows:—

Because it has arrived to our notice that some Archbishops and Bishops have gone to the extent of placing attorneys in the cities and villages of their districts, to seize and whip natives, male and female, in prejudice of our Royal jurisdiction, we ask and charge the Prelates that they neither place nor consent to the placing of attorneys elsewhere than in the cities where there are metropolitan churches and cathedrals in which we are content they may place and appoint them, and not in other cities, villas or pueblos of their dioceses; and that they do not cause native men and women to be injured nor whipped in cases outside of their jurisdiction. And we command our presidents and governors that they do not allow the Prelates to commit

excesses, observing what is provided by the laws of these our realms of Castile.

Laws were passed prohibiting exactions from the natives by way of fees for spiritual services. One of these, Book 1, Title 12, Law 7, is as follows:—

Moreover, let not our Viceroys, Royal Audiencias, Governors and Judges consent nor allow that the Indians of their districts and jurisdictions be obliged to make any offerings in any of the Masses which may be said in them. On the contrary, let them protect the Indians and see to it that the bishops, the clergy, priests and other ecclesiastical ministers do not compel them to it, since, although an offering is praiseworthy and admitted in the Holy Church, the making of it ought to be voluntary, as other works of charity, and to compel that it be done is an abuse unfortunately introduced, especially with the Indians who are objects of compassion and of small means. And we ask and charge the Prelates that they observe and cause to be observed the contents of this our law.

The priests were prohibited from taking for Masses the property of those natives who died, without having made a will or having made only a verbal will.[25]

Book 6, Title 1, Law 32 is as follows:—

If any rich Indians, or those who in any form have property, are sick, and attempt to make their wills, it happens that the priests, missionaries, clergy, and monks attempt and order that they leave to them or to the Church all or the greater part of their estates, although they have forced heirs, an abuse very prejudicial and contrary to law. We command the Viceroys, Presidents and Audiencias, that they give proper order so that the Indians may not be wronged and in making their wills may have entire liberty, without any violence being allowed, and we charge the ecclesiastical Prelates that they do not allow it, observing Law 9, Title 13, Book 1.

Book 3, Title 14, Law 27 is as follows:—

Because our Royal judges, in execution of what we have ordered concerning the protection and relief of the Indians, make investigations in order to ascertain, know and report to us the persons who injure us by imposing upon them taxes of money, articles and personal

[25] Book 1, Title 13, Law 9.

services; and from them it usually results that the persons guilty are the missionaries and other ecclesiastics, who ought to teach them the doctrine and administer the Holy Sacraments and give good example; and because our will is, that they be protected in their privileges and exemptions and at the same time that our Royal judges may not prosecute the officers of the Church and that the Indians may be well treated and not receive injury, applying the remedy which belongs to us as their King and natural master; we ask and charge the Prelates, both secular and regular, that with much attention and special care, they protect and defend the Indians and do not allow their subjects to do them such wrongs in their persons and their property, nor proceed against our judges with ecclesiastical punishments, since these proceedings are taken solely that we may know that which ought to be remedied, by the means which the law permits.

The State tried to protect itself against undue influence of churchmen in secular affairs, by providing as follows: "Because it is meet that members of the Religious Orders should not be engaged in matters which are foreign to their state and profession, we charge the Prelates of the Indies that they do not intermeddle in the affairs of government, neither permit their monks to do so, but allow the Governors to take such action as seems to them proper." [26]

At the time of the American occupation of the Philippines, this policy had there been entirely reversed, and in local affairs of the pueblos hardly any action could be taken without the intervention of the parish priests, intervention which was required by law.

Laws were promulgated from time to time commanding investigations and reports to be made to the King as to the way in which the enactments for the relief of the natives were executed. Book 2, Title 2, Law 25 is as follows:—

Of little profit and advantage will be the continual care, which we have and order to be taken in providing measures proper for the good government of the Indies, if in the execution and fulfilment of the same there be failure or neglect; therefore let those of our Council of Indies strive always to know and understand how that which is

[26] Book 1, Title 14, Law 66.

provided and ordered by us is fulfilled and executed, punishing with severity and proof of justice those persons who wilfully or negligently fail to fulfil and execute it.

The Attorney to the Council was specially charged with the protection of the natives by Book 2, Title 5, Law 1, which is as follows:—

Let the attorney of our Council of Indies, in addition to the obligation and duty which, by reason of his office he has to defend, and ask that which relates to our jurisdiction, patrimony and royal treasury, have special care to inquire and know how that which we have provided and ordered for the good government of the Indies is complied with and to petition that it be performed and executed, giving notice to us in our Council when it is not done, especially that which may be in favor of the Indians, with whose care and protection as persons, poor and worthy of compassion, let him consider himself as specially charged; and with great vigilance and care let him ask and solicit always that which may be best for their wellbeing.

Law 83, Title 15, Book 2 is as follows:—

Because one of the most important things in which our Audiencias of the Indies have to serve us is to have very special care of the good treatment of the Indians and their preservation, we command that they keep themselves constantly informed of the excesses and evil treatment which are or shall be done to them by the governors or private persons, and how the laws, ordinances and instructions are kept which have been given to the officials, and which are made for the good treatment of the Indians, and in that in which there has been or shall be excess, let them take care to remedy it, punishing the guilty with great rigor in accordance with justice. And let them not permit that in suits between the Indians or with them, the ordinary proceedings be used, nor that there be delays, as frequently happens by reason of the wilfulness of some lawyers and solicitors, but let them be summarily decided, observing their uses and customs so far as they are not clearly unjust and let the Audiencias take care that this is done by the inferior judges.

The same thing is charged upon the King's Attorneys by Book 2, Title 18, Law 6.

Book 3, Title 14, Law 15, relating to reports, is as follows:—

Among the matters which for the service of God our Lord are of most importance for the preservation and increase of the states of the Indies, is the protection and good treatment of the Indians and that they may be well governed and maintained in peace and justice as vassals of this Crown. And considering that it is advisable that we have very special reports of all which relates to their welfare and protection, we order and command the Viceroys and Presidents that they see to it with all punctuality that that which is provided and ordered by our Royal laws may be executed and upon all occasions send to us a special report of the treatment which the Indians receive, in what parts their villages increase or diminish; if they are under governors, patrons (*encomenderos*), or chiefs (*caciques*); what treatment they received from the missionaries; from what causes arises the increase or decrease, in order that thanks may be given for the good results, and the persons who have caused them may be rewarded and those who have caused any injury may be punished. Since because the Indians are objects of so much compassion and are so much in need of protection and assistance, in addition to having discharged our conscience in that of such officers, we shall impose exemplary punishment, where and in the form which by us shall have been determined, upon those who, failing in this duty, cause them any damage in their property or personal services.

Book 2, Title 31, Law 11 is as follows:—

Let the inspectors investigate and know the cause of their visits, the treatment which the chiefs give their Indians and punish them if they learn they have committed any excesses.

Book 5, Title 15, Law 28 is as follows:—

When edicts are posted and inspections published and announced let it be in such form that they may come to the notice of the Indians in order that they may be able, with entire freedom, to seek justice for their wrongs.

Book 5, Title 15, Law 12 is as follows:—

Let the Viceroys and President-Governors call to account and examine those who may have been inspectors of the Indians, concerning the discharge of their duties, and if the instructions and ordinances made for the good treatment of the Indians have been kept; and if it

appears in the Audiencias that the inspectors have violated their duties, let them be punished according to law.

Book 7, Title 1, Law 11, commands investigations to be made secretly. To the same effect are Book 6, Title 10, Laws 2 and 3. Book 6, Title 6, Law 1 restores the protectorate of the Indians. Law 3 of the same title appoints lawyers for the Indians. Law 10 of the same title requires viceroys to consider carefully the reports of the protectors.

That the administrative branch of the Government fell far short of a faithful execution of these laws is established by the report of the first Bishop of Manila, the report of Simon de Anda in 1768, the report of Sebastian Hurtado de Corcuera in June, 1636, and by the Royal Instruction to the clergy of March 27, 1583. Allowance must of course be made for the bad feeling that existed between the bishops and the civil authorities, between Simon de Anda and the Religious Orders, and between the latter and some of the archbishops.

Book 3, Title 14, Law 27, above quoted, is an example of what these investigations showed. Many other laws throughout the compilation indicate that these provisions for the protection of the natives were not complied with. Book 6, Title 4, Law 35, says that:—

> The causes against Corregidores of the natives for taking from the cash and goods of the community must be carried on in a criminal suit, even to the death penalty, according to the character of the theft, which they call a debt, because the appropriation which they make of the public and community money under the pretext of their office is, properly speaking, theft, and as such must be punished even with the penalty of death.

The early government of Massachusetts Bay had the same difficulty in securing good treatment for the Indians. The Court of Assistants on September 7, 1630, took action as follows:—

> It is ordered by the present Court that Thomas Morton, of Mount Wolliston, shall presently be set into the bilbowes and after sent prisoner into England by the ship called the Gifle, now returning thither; that all his goods shall be seized to defray the charges of his transportation, payment of his debts and to give satisfaction to the

Indians for a canoe he unjustly took away from them; and that his house, after the goods are taken out, shall be burnt down to the ground in sight of the Indians for their satisfaction for the many wrongs he hath done them from time to time.

March 8, 1631, Richard Saltonstall was ordered to give seven yards of cloth to two Indians because his servant burned their wigwams.

This brief review of the Spanish legislation prior to 1680, relating to the Indians, shows that it was exceedingly just and humane, more so, in fact, than our laws on the same subject during the same time.

Though their efforts failed, too much praise cannot be given to those men in Spain who year after year framed these statutes and sought by all the means at their command to have them enforced. It was not their fault that they were not successful. Why a nation which through two centuries could continuously furnish men capable of such legislative work, yet could not, during that time, send men into the colonies who could execute the laws, is a question not easily answered. It illustrates, however, the old proposition that it is not so much the law as the people charged with its execution, that affects the destinies of countries and the fortunes of their inhabitants. Spain's experience in this respect may perhaps serve as a warning to the United States to continue to use that care, in selecting her chief representative in the Philippines, which has been exercised up to this time.

CHARLES A. WILLARD,
Justice of the Supreme Court of the Philippine Islands.

A MIRROR OF SHALOTT.[1]

III.—FATHER BRENT'S TALE.

IT was universally voted on Monday that the Englishman should follow Father Meuron, and we looked with some satisfaction on his wholesome face and steady blue eyes, as he took up his tale after supper.

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"Mine is a very poor story," he began, "after the one we heard on Saturday, and, what is worse, there is no explanation that I have ever heard that seemed to me adequate. Perhaps some one will supply one this evening."

He drew at his cigarette, and we settled ourselves down with looks of severe science on our features. I at least was conscious of wishing to wear one.

"After my ordination to the subdiaconate I was in England for the summer and went down to stay with a friend on the Fal, at the beginning of October.

"My friend's house stood on a spot of land running out into the estuary; there was a beechwood behind it and on either side. There was a small embankment on which the building actually stood, of which the sea-wall ran straight down on to the rocks, so that at high tide the water came half-way up the stonework. There was a large smoking-room looking the same way and a little paved path separated its windows from the low wall.

"We had a series of very warm days when I was there, and after dinner we would sit outside in the dark and listen to the water lapping below. There was another house on the further side of the river, about half-a-mile away, and we could see its lights sometimes. About three miles up stream—that is, on our right—lay Truro, and Falmouth, as far as I remember, about four miles to the left. But we were entirely cut off from our neighbors by the beechwoods all round us, and, except for the house opposite, might have been clean out of civilization."

Father Brent tossed away his cigarette and lit another.

He seemed a very sensible person, I thought, unlike the excitable Frenchman, and his manner of speaking was serene and practical.

"My friend was a widower," he went on, "but had one boy, about eleven years old, who, I remember, was to go to school after Christmas. I asked Franklyn, my friend, why Jack had not gone before, and he told me, as parents will, that he was a peculiarly sensitive boy, a little hysterical at times and very nervous, but he was less so than he used to be and probably, his father said, if he was allowed time, school would be the best thing for

him. Up to the present, however, he had shrunk from sending him.

"'He has extraordinary fancies,' he said, 'and thinks he sees things. The other day——' and then Jack came in, and he stopped, and I clean forgot to ask him afterwards what he was going to say.

"Now if anyone here has ever been to Cornwall, he will know what an extraordinary county it is. It is cram-full of legends and so on. Everyone who has ever been there seems to have left his mark. You get the Phœnicians in goodness knows what century; they came there for tin, and some of the mines still in work are supposed to have been opened by them. Cornish cream too seems to have been brought there by them—for I need not tell you perhaps that the stuff is originally Cornish and not Devon. Then Solomon, some think, sent ships there—though personally I believe that is nonsense; but you get some curious names—Marazion, for instance, which means the bitterness of Zion. That has made some believe that the Cornish are the lost tribes. Then you get a connexion with both Ireland and Brittany in names, language, and beliefs, and so on—I could go on for ever. They still talk of 'going to England' when they cross the border into Devonshire.

"Then the people are very odd—real Celts—with a genius for religion and the supernatural generally. They believe in pixies; they have got a hundred saints and holy wells and holy trees that no one else has ever heard of. They have the most astonishing old churches. There is one convent—at Lanherne I think—where the Blessed Sacrament has remained with its light burning right up to the present. And lastly, all the people are furious Wesleyans.

"So the whole place is a confusion of history, a sort of palimpsest, as the Father Rector here would tell us. A cross you find in the moor may be pagan, or Catholic, or Anglican, or most likely all three together. And that is what makes an explanation of what I am going to tell you such a difficult thing.

"I did not know much about this when I went there on the third of October, but Franklyn told me a lot, and he took me about to one or two places—here and there—to Truro to see the

new Cathedral, to Perranzabuloe where there is an old mystery theatre and a church in the sands, and so on. And one day we rowed down to Falmouth.

"The estuary is a lovely place when the tide is in. You find the odd combination of seaweed and beech trees growing almost together. The trees stand with their roots in saltish water, and the creeks run right up into the woods. But it is terrible when the tide is out—great sheets of mud, with wreckage sticking up, and draggled weed, and mussels, and so on.

"About the end of my first week it was high tide after dinner, and we sat out on the terrace looking across the water. We could hear it lapping below, and the moon was just coming up behind the house. I tossed over my cigarette end and heard it fizz in the water, and then I put out my hand to the box for another. There wasn't one: and Franklyn said he would go indoors to find some. He thought he had some Nestors in his bedroom.

"So Franklyn went in and I was left alone.

"It was perfectly quiet: there was not a ripple on the water, which was about eight feet below me, as I got up from my chair and sat on the low wall. There was a sort of glimmer on the water from the moon behind, and I could see a yellow streak clean across the surface from the house opposite among the black woods. It was as warm as summer too."

Father Brent threw his cigarette away, and sat a little forward in his chair. I began to feel more interested. He was plainly interested himself, for he clasped his hands round a knee, and gave a quick look into our faces. Then he looked back again at the fire as he went on.

"Then across the streak of yellow light and where the moon glimmered, I saw a kind of black line, moving. It was coming toward me, and there seemed to be a sort of disturbance behind. I stood up and waited, wondering what it was. I could hear Franklyn pulling out a drawer in the bedroom overhead, but everything else was deadly still.

"As I stood, it came nearer swiftly; it was just a high ripple in the water, and a moment later the flat surface below heaved

up, and I could hear it lapping and splashing on the face of the wall.

"It was exactly as if some big ship had gone up the estuary. I strained my eyes out, but there was nothing to be seen. There was the glimmer of the moon on the water, the house-lights burning half-a-mile away, and the black woods beyond. There was a beach, rocks, and shingle on my right, curving along toward a place called Meopas; and I could hear the wave hiss and clatter all along it as it went up-stream.

"Then I sat down again.

"I cannot say I was exactly frightened; but I was very much puzzled. It surely could not be a tidal wave; there was certainly no ship; it could not be anything swimming, for the wave was like the wave of a really large vessel.

"In a minute or two Franklyn came down with the Nestors, and I told him. He laughed at me. He said it must have been a breeze, or the turn of the tide, or something. Then he said he had been in to look at Jack, and had found him in a sort of nightmare, tossing and moaning; he had not wakened him, he said, but just touched him and said a word or two, and the boy had turned over and gone to sleep.

"But I would not let him change the subject. I persisted it had been a really big wash of some kind.

"He stared at me.

"'Take a cigarette,' he said, 'I found them at last under a hat.'

"But I went on at him. It had made an impression on me, and I was a little uncomfortable.

"'It is bosh,' he said. 'But we will go and see if you like. The wall will be wet if there was a big wave.'

"He fetched a lantern, and we went down the steps that led round the side of the embankment into the water. I went first, until my feet were on the last step above the water. He carried the lantern.

"Then I heard him exclaim:

"'You are standing in a pool,' he said.

"I looked down and saw that it was so; the steps, three of them at least were shining with water in the light of the lantern.

"I put out my hand for the lantern, held on to a ring by my left hand, and leaned out as far as I could, looking at the face of the wall. It was wet and dripping for at least four feet above the mark of the high-tide.

"I told him, and he came down and looked too, and then we went up again to the house.

"We neither of us said very much more that evening. The only suggestion that Franklyn could make was that it must have been a very odd kind of tidal wave. For myself, I knew nothing about tidal waves; but I gathered from his tone that this certainly could not have been one.

"We sat out about half an hour more, but there was no sound again.

"When we went up to bed we peeped into Jack's room. He was lying perfectly quiet on his right side, turned away from the window which was open, but there was a little frown, I thought, on his forehead, and his eyes seemed screwed up."

The priest stopped again.

We were all very quiet. The story was not exciting, but it was distinctly interesting, and I could see the others were puzzled. Perhaps what impressed us most was the very matter-of-fact tone in which the story was told.

The Rector put in a word during the silence.

"How do you know it was not a tidal wave?" he asked.

"It may have been, Father," said the young priest. "But that is not the end."

He filled his lungs with smoke, blew it out, and went on.

"Nothing whatever of any interest happened for the next day or two, except that Franklyn asked a boatman at Meopas whether he had heard anything of a wave on the Monday night. The man looked at us and shook his hand.

"'I was in bed early,' he said.

"On the Thursday afternoon Franklyn got a note asking him to dine in Truro, to meet someone who had come down from town. I told him to go, of course, and he went off in his dog-cart about half-past six.

"Jack and I dined together at half-past seven, and, I may say, we made friends. He was less shy when his father was away. I think Franklyn laughed at him a little too much, hoping to cure him of his fancies.

"The boy told me some of them, though, that night. I don't remember any of them particularly, but I do remember the general effect, and I was really impressed by the sort of insight he seemed to have into things. He said some curious things about trees and their characters. Perhaps you remember MacDonald's '*Phantastes*.' It was rather like that. He was fond of beeches, I gathered, and thought himself safe in them; he liked to climb them and to think that the house was surrounded by them. And there was a lot of things like that he said. I remember too that he hated cypresses and cats and the twilight.

"'But I am not afraid of the dark,' he said. 'I like the dark as much as the light, and I always sleep with my windows open, and no curtains.'"

Monsignor Maxwell nodded abruptly. I could see he was watching.

"I know," he said, "I knew another child like that."

"Well," went on Father Brent, "the boy said good-night and went to bed about nine. I sat in the smoking-room a bit, for it had turned a little cold, and about ten stepped out onto the terrace.

"It was perfectly still and cloudy. I forget whether there was a moon. At any rate I did not see it. There was just the black gulf of water, with the line of light across it from the house opposite. Then I went indoors and shut the windows.

"I read again for a while, and finished my book. I had said my Office, so I looked about for another novel. Then I remembered there had been one I wanted to read in Franklyn's room overhead, so I took a candle and went up. Jack's room was over the smoking-room, and his father's was beyond it on the right, and there was a door between them. Both faced the front, remember.

"Franklyn's room had three windows, two looking on to the river and one up-stream toward Truro, over the beach I spoke of before. I went in there; and saw that the door was open

between the two rooms, so I slipped off my shoes for fear of disturbing the boy, and went across to the book-shelf that stood between the two front windows. All three windows were open. Franklyn was mad about fresh air.

"I was bending down to look at the backs of the books, and had my finger on the one I wanted when I heard a kind of moan from the boy's room.

"I stood up, startled, and it came again. Why, he had had a nightmare only three days before, I remembered. As I stood there wondering whether it would be kind to wake him, I heard another sound.

"It was a noise that came through the side window that looked up the beach, and it was the noise of a breaking wave."

The priest made a momentary pause, and, as he flicked the end of his cigarette, I saw his fingers tremble very slightly.

"I didn't hesitate then, but went straight into the room next door, and as I went across the floor heard the boy moaning and tossing. It was pitch dark and I could see nothing. I was thinking that tidal waves don't come down-stream. Then my knee struck the edge of the bed.

"'Jack,' I said, 'Jack.'

"There was a rustle from the bed-clothes, and (I should have thought) long before he could have awakened, I heard his feet on the floor, and then felt him brush past me. Then I saw him outlined against the pale window with his hands on the glass over his head. Then I was by him, taking care not to touch him.

"All this took about five seconds, I suppose, from the time when I heard the wave on the beach. I stared out now over the boy's head, but there was nothing in the world to be seen but the black water and the glimmer of the light across it.

"Jack was perfectly silent, but I could see that he was watching. He didn't seem to know I was there.

"Then I whispered to him rather sharply.

"'What is it, Jack? What do you see?'

"He said nothing, and I repeated my question.

"Then he answered, almost as if talking to himself: 'Ships,' he said, 'three ships.'

"Now I swear there was nothing there. I thought it was a nightmare.

"'Nonsense,' I said. 'How can you see them? It's too dark.'

"'A light in each,' he said, 'in the bows—blazing!'

"As he said it I saw his head turning slowly to the left as if he was following them. Then there came the sound of the wave breaking on the stonework just below the windows.

"'Are you frightened?' I said suddenly.

"'Yes,' said the boy.

"'Why?'

"'I don't know.'

"Then I saw his hands come down from the window and cover his face, and he began to moan again.

"'Come back to bed,' I said, but I daren't touch him. I could see he was sleep-walking.

"Then he turned, went straight across the room, still making an odd sound, and I heard him climb into bed.

"I covered him up, and went out."

Father Brent stopped again. He had rather a curious look in his face, and I saw that his cigarette had gone out. None of us spoke or moved.

Then he went on again, abruptly:—

"Well you know, I didn't know I was frightened exactly until I came out on to the landing. There was a tall glass there on the right hand of the staircase, and just as I came opposite I thought I heard the hiss of the wave again, and I nearly screamed. It was only the wheels of Franklyn's dog-cart coming up the drive, but as I looked in the glass I saw that my face was like paper.

"Well, that's all. Give me a match, Father. This beastly thing's gone out. It's a *spaghetto*."

We had no theories to suggest.

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[The Father Rector's Story follows.]

THE NEW CONCEPTION OF CHRIST.

IT may be reasonably presumed that critics and historians have now told us nearly all they can ever hope to learn or to teach about the human history and the original teaching of Jesus of Nazareth. Apparently there are no new documents to be discovered, and it is hard to imagine how any entirely new hypotheses can be broached. Neither is there any need for Catholic scholars of to-day to refute the Lessings and Voltaires of the eighteenth century, who described Jesus Christ as a political impostor, justly condemned to death by the laws of his country. A score of living rationalists, from Wellhausen to Harnack, have refuted that theory. In fact, this is one of the few points in which modern scholars are agreed: whatever may be said about the person and the teaching of Jesus, His honesty, His intense religiousness, and His absolute conviction of the reality of His mission, are admitted by all.

But it would be a mistake to argue from this that the doctrines of the Catholic Church are greatly helped by the latest conclusions of rationalist critics concerning the person of our Lord. Jesus of Nazareth, we are told, was certainly not an impostor, but it is proved that during His life on earth he never did or said anything to show that He was more than human. Is it possible for Catholics to accept his conclusion, which is thrust upon us as the final and irrevocable verdict of historical science? The time has passed when we could afford to disregard the question. It is no longer put to us only by rationalists who reject the teaching of the Catholic Church, and whose writings may be supposed to be largely inspired by the desire to disprove all supernatural phenomena. The whole subject has been rendered vital for us by the recent publications of the Abbé Loisy, who is not only a Catholic priest, but who has won a great reputation for himself as a professor in a Catholic university and as one of the leaders of Biblical thought in our time. In two of his books: *L'Evangile et L'Eglise*, and *Autour d'un petit livre*, he proclaims that while as a Catholic he believes that Jesus Christ is God "for the faith," as a historian and a critic he is convinced that Jesus

Christ during His mortal life never once, directly or indirectly, by word or work, by open teaching, by allegory or parable or implication of any kind, conveyed or intended to convey to His immediate disciples or to the generations that have followed them that He was God as well as man. These works have been condemned by the Holy Office, placed on the Index of Prohibited Books, and reproved in a very solemn manner by the Holy See.[1] But the condemnation has not closed the question. There is an impression abroad that the Abbé Loisy has been harshly dealt with; his attempt to reconcile Catholic faith and modern science won him many admirers all over Europe; he has come to be regarded by many as the exponent of enlightened Catholicism, and his opponents are not infrequently described as old-fashioned and reactionary; worse still, he has really become the founder of a school of thought within the ranks of the Church. Here in Italy one could easily name half a dozen prominent Catholic writers, most of them priests, who make no secret of their penchant for the French Abbé's opinions. In France the situation is even more serious, and the writings of the Abbé Naudet in the *Justice Sociale* may be taken as a symptom of a very general frame of mind,[2] and we may gather something of the existence of similar views in England from this significant passage in the first issue of the new *Dublin Review*, in the article on Cardinal Newman: "A great authority on the subject [of liberal Catholicism] once said to the present writer that had Newman been with us he would have entered into Abbé Loisy's views with special interest, although he would not have adopted them. The extensive qualification which time and criticism will bring must come first. Time itself is essential that the exaggerated interpretations which are ever placed on novelty by unelastic minds may be got rid of."

It remains to be seen, then, whether Loisy is a dangerous writer or the victim of an unjust condemnation.

Loisy, like Harnack, begins by showing that almost all the historical information we possess about our Saviour is contained in the Gospels, the evidence of the other canonical writers and of

[1] Letter of Card. Merry del Val to Archbishop of Paris, December 19, 1903.

[2] Vide, e. g. *Justice Sociale*, 20 August, 1904.

ecclesiastical and profane authors being very meagre.[3] Sixty years ago Bauer and the Tübingen school of critics were disposed to assign a very limited value to the Gospels, for they thought they had proved that the first of them was written no earlier than 130–134 A. D., the second and third about 150, and the fourth between 160 and 170. Recent studies show, however, and it is now generally admitted, that Matthew, Mark, and Luke, belong to the second half of the first century, and that John is not later than the early years of the second.[4] Harnack and Loisy practically agree in their dates. According to the latter,[5] Mark's Gospel was completed about the year 70, Matthew's and Luke's about 80, and John's at the beginning of the second century. With regard to the question of authorship, the Gospel of Mark, really the oldest of the four, was apparently not entirely composed by Mark, but is perhaps based on a collection of traditions of the teaching of Peter which may have been compiled by Mark, and which is completed from another source.[6] Almost the entire Gospel of Mark has been incorporated in Matthew and Luke. But our Matthew was certainly not written by the Apostle of that name: it is compiled from Mark and from an earlier source, probably the original Aramaic Gospel of St. Matthew which Papias of Hierapolis refers to as the *Logia*.[7] Luke is still more composite, and evidently used a third source unknown to Matthew.[8] As for the Gospel of St. John, apart from the fact that it was not written by the Beloved Apostle,[9] it is of no use to us in tracing information about the historical Christ and His original teaching, for it is a book of mystical theology with hardly a trace of pure history in it.[10]

Next, from Matthew and Luke we must carefully exclude the beginning and the end. The accounts of the infancy of our Lord are not history: they were unknown to the primitive tradition of

[3] L'Evangile et L'Eglise, third ed., p. 1.

[4] See Renan, Holtzmann, Weiss, Julicher, Zahn, etc.

[5] Les Evangiles synoptiques, and Revue d'hist. et litter. relig., passim, 1896–1904.

[6] Revue d'hist. et de litter. relig., 1904, p. 82.

[7] Autour d'un petit livre, pp. 73, 76.

[8] Ibid., p. 78.

[9] Le quatrième Evangile, passim.

[10] Le quatrième Evangile, passim. Autour d'un petit livre, p. 85 foll., p. 130.

the Gospel;[11] and for the historian they mean nothing more than a posterior expression of faith in the Messias.[12] The story of the Annunciation and of the Conception by the Holy Ghost did not spring from the historical reality, but are a product of the belief of the early Christians in the special union which must have existed between God and His Christ.[13] In a word, history is silent about Jesus until he begins to preach in Galilee. It is also silent about Him after His death on the cross. His bodily resurrection from the grave has not been, and cannot be established by historical methods; it would seem that His tomb was really found empty, but this fact, if it be a fact, admits of other explanations than His resurrection[14]; apparently, too, His disciples saw apparitions of Him, but it is impossible to say anything about their nature or importance.[15] The only elemental historical fact which can be regarded as quite certain is that the first generation of Christians believed that Jesus had triumphed over death.[16] The human history of Jesus, therefore, begins with His baptism and preaching, and ends with His death. The entire duration of this period was about one year.[17]

But we have not yet reached the bed-rock of history, even for this short spell of our Lord's existence, as represented in the already abridged accounts of the synoptics. The Gospels were designed primarily to be books of edification and instruction in the faith for the early Christians, and the historical data they contain have been treated with the very widest kind of liberty.[18] The synoptics give us only a faint and confused echo of the teaching of Jesus (although they reflect the general impression He produced on many of His hearers), and of some of His most striking utterances.[19] They incorporate all the interpretative developments of the primitive tradition which had grown up during the forty or fifty years following the death of Christ, and they are written in the light of the theological speculations of St. Paul. In that half century the Christians had progressively

[11] Autour d'un petit livre, p. 29.
[12] Ibid., p. 31. L'Evangile et l'Eglise, p. 14.
[13] L'Evangile et l'Eglise, p. 29–31.
[14] Ibid., p. 118.
[15] Ibid., p. 119.
[16] Ibid., p. 121.
[17] Le quatrième Evangile, p. 61 foll.
[18] Autour d'un petit livre, p. 44.
[19] L'Evangile et l'Eglise, Introd. xxi.

idealized, symbolized, allegorized, dogmatized the original teachings of Christ and the facts of His public life. The three synoptics represent directly the beliefs and aspirations of the Christian generation of their time, and only indirectly, the actual doings and sayings of our Lord. Neither the early Christian preachers nor the evangelists concerned themselves with historical exactitude; their own great aim was to produce faith, and to prove that Jesus had shown Himself by His works to be the promised Messias.[20]

The miracles recorded in the New Testament presented a difficulty which the last generation of rationalists disposed of in a very simple but drastic manner. Miracles are impossible, therefore all accounts of them are false or legendary, summed up the situation for Renan. "If miracles and the inspiration of certain books are real things, our method is detestable," he wrote; and again, "if miracle has any reality, my book is no better than a tissue of errors."[21] Harnack and Loisy do not deny the possibility of the miraculous, but they explain the miracles related in the New Testament as exaggerations of the primitive facts, or as materializations of allegories.[22] All they mean for us is the tradition of goodness and kindness of Jesus, and the posthumous elaboration of the idea that He was the Messias.[23] The miracles of healing the sick and the possessed must be admitted in some sense, but in reality they are only such as God might have put into the power of any pious man for the alleviation of the sufferings of his fellows.[24] And underneath all this network of idealization lies the plain truth of history that Jesus never worked a miracle in support of His mission or His doctrine.[25] In a word, miracles did not produce faith in Jesus, but faith in Jesus produced the miracles attributed to Him.

With these principles to guide us we are now in a position to winnow the grain of history regarding our Lord's public life, from the tangled mass of the synoptics. We are not surprised to find His first appearance before the little world of His time and province described in a symbolically dramatic manner. The fact was

[20] Autour d'un petit livre, p. 44, pp. 73–83. L'Evangile et l'Eglise, pp. 2–9.
[21] Renan, Vie de Jésus, pp. v–ix. [22] L'Evangile et l'Eglise, pp. 22 foll.
[23] Ibid., p. 24. [24] Ibid., p. 18. [25] Ibid.

something like this: John the Baptist was preaching the end of the world, and baptizing in the Jordan. Jesus came and was baptized with the crowd, and was greatly impressed by the preaching. Long years afterwards, when the fame of His life and death filled the souls of His followers, the evangelists transformed John into the Precursor and Prophet of Jesus; as Precursor and Prophet he must have recognized in Jesus all that they recognized in Him, viz. the Lamb of God who came to take away the sins of the world. Moreover in this event of the baptism, being the Messianic consecration of Jesus, both the Father and the Holy Ghost must have certainly been visibly concerned.[26]

One would suppose that the scientific critic, after divesting the Gospel story of the Baptism of its symbolic and legendary trappings, might content himself with leaving the fact before us in its elemental simplicity. But your up-to-date critic is far too clever to be satisfied with that. He wants to tell you not only what the fact itself meant, but what its effects were on the very inmost consciousness of Jesus. Thus, we are told, that the baptism in the Jordan marked a decisive moment in the career of the Redeemer[27]; and not merely for His public life but for His own interior life,[28] inasmuch as it may be supposed to have had a decisive influence in the formation of His Messianic consciousness[29] which from that time became more and more definite, not merely for His followers but for Himself.[30] And now you know at least this much about Jesus: He acquired the idea that He was destined to be the Messias. So much for the preliminaries of our critical study.

After His baptism in the Jordan, then, Jesus began to preach in Galilee. At this time even John the Baptist had no idea that He was the promised Messias, or even that He had a mission to fulfil—it was only some time later when the Baptist was imprisoned by Herod that he began to suspect anything.[31] More notable still, even the nearest kin of Jesus had no suspicion of it. His mother and brothers (for we are given to understand that our

[26] L'Evangile et l'Eglise, p. 89. Le quatrième évangile, p. 209.
[27] L'Evangile et l'Eglise, p. 89. Le quatrième évangile, p. 209.
[28] Loisy, Revue d'hist. et de litter. relig., 1903, p. 301.
[29] Ibid., 1904, p. 91. [30] Le quatrième évangile, p. 252.
[31] Loisy, Morceaux d'exégèse, p. 37. Le quatrième évangile, p. 334.

Lord had brothers), on learning that He had taken to preaching and was attracting crowds, made efforts to stop Him and to lock Him up at home, fearing that His head must have been turned by mystic excitement so far as to make Him lose the real sense of life and of His own condition.[32] But, after all, the principal interest for us lies in the question: What did Jesus think about Himself and His mission? Now it is quite certain that neither then nor later had He any idea that He was God as well as man.[33] It would follow logically, even were we not told so, that He never taught any such doctrine to His disciples, and that they never believed anything of the kind.[34] He never told them anything about His person.[35] After His death the early Apostolic Church believed that it was only by this same death that He became Christ and the Lord,[36] and the belief in His divinity grew up gradually afterwards in the minds of Christians.[37]

But Jesus certainly believed that He had a special mission to the Jews. We have seen already how His conviction of this was acquired and not innate, and we have now to learn something of the process of its acquisition. The soul of Jesus, united by prayer, confidence and love with God, came to realize with great intensity that not only was God His Father, as God is the Father of all men, but that He Himself was in a special sense the Son of God.[38] Then, probably at His baptism, and in conjunction with the impression deepened in Him by the preaching of the Baptist about the imminence of the Kingdom of Heaven, He came to feel that the unique character of His Sonship consisted in the fact that He was destined to be the coming Messias. The title of Messias and the title of Son of God so often applied to our Lord in the Gospels mean one and the same thing—they were synonymous not only for the Jews and the disciples but for Jesus Himself.[39] Not indeed that He appreciated all at once everything that was involved in the rôle of Messias—that became clearer to Him in the course of His ministry.[40] It is notable that He never

[32] Morceaux d'exégèse, p. 6.
[33] Autour d'un petit livre, pp. 148, 149.
[34] Ibid., see also pp. 118, 130, 137.
[35] Ibid., p. 118.
[36] L'Evangile et l'Eglise, p. 113. Autour d'un petit livre, p. 111.
[37] Autour d'un petit livre, p. 117.
[38] L'Evangile et l'Eglise, p. 90.
[39] Ibid p. 76, foll.
[40] Le quatrième évangile, p. 252.

publicly proclaimed Himself to be the Messias until the day before His death;[41] He never told the people to whom He preached that He was the Messias, and they never even suspected that He was;[42] the disciples apparently did come to recognize the truth and expressed it by the mouth of St. Peter,[43] though there is reason to doubt that our Lord acknowledged it even to them.[44]

But if Jesus was really the Messias, why did He not make it known to His followers? The answer is this: Jesus was not really the Messias, but the Messias-elect, for His Messianic rôle was not to begin until the end of the world; and there is nothing to prevent us from holding that when Jesus began His preaching He considered Himself as merely the messenger and prophet and Messias-elect of the Kingdom.[45] And sure enough, we find that this was the teaching of the primitive Church about Him.[46] Here then we have the key to the real nature of Christ's preaching.

"Do penance, for the Kingdom of God is at hand" (Matt. 4: 17) may be taken as an accurate summary of the teaching of Jesus during the entire year of His public life.[47] The one dominant idea of all His preaching is the Kingdom and its imminence,[48] the one message He gave the Apostles when He sent them before Him to preach in the villages of Galilee is the rapid approach of the Kingdom,[49] the one consolation He gave the poor, the hungry, the afflicted, the persecuted in the Beatitudes is that they will soon be admitted to the Kingdom;[50] the one prayer He taught His followers began by asking the Father to send the Kingdom[51]—in short, this idea of the Kingdom which was about to come, which was at the very door, and the necessity of making immediate preparation for it may be truly said to be the essence of the gospel which Jesus preached.[52] It is clear then that to understand His preaching we must first understand His idea of the Kingdom of Heaven.

[41] L'Evangile et l'Eglise, p. 66.
[42] Ibid., p. 85.
[43] Ibid., see also Autour d'un petit livre, p. 118; and Revue d'hist. et litter. relig., 1903, p. 29.
[44] Ibid., id.
[45] L'Evangile et l'Eglise, p. 87.
[46] Ut supra.
[47] L'Evangile et l'Eglise, p. 71.
[48] L'Evangile et l'Eglise, Ch. Royaume des Cieux, throughout.
[49] Ibid.
[50] Ibid.
[51] Ibid.
[52] Ibid., especially p. 41.

Harnack[53] claims that the Kingdom of Heaven as understood by Jesus meant essentially the internal, invisible, moral renovation of the individual human soul in the sight of God, without reference to the future. That is a mistake.[54] It is also a mistake to imagine that the Kingdom of Heaven, in its primitive sense as understood by our Lord, can be supposed to refer to the Church in any way. No: the historian must guard against the temptation of modernizing the idea of the Kingdom.[55] For Jesus it meant that a new and wonderful era, in which God would rule directly over the elect, was soon to be inaugurated by a terrible cataclysm in which all the wicked were to be destroyed.[56] Our Lord was sure that the end of the world was to come in His own time; He assured His disciples that several of them would see it, that it would be upon them before they had finished evangelizing the villages of Galilee.[57] At the beginning of His public life He thought that the catastrophe would happen during His own earthly career, but later on, after the opposition He had met in Galilee and in view of the far more intense opposition He was certain to encounter in Jerusalem, He learned that His death was to precede the *parousia* and to be the condition of His Messiahship;[58] and even the very evening before His death He pledged His Apostles that He would soon be with them again in the Kingdom.[59]

Nineteen centuries have passed, and we know that this was an error. But we are forced to believe that Jesus not only professed this error, but made it the subject of all His exhortations and preaching—unless we are prepared to abandon the authenticity of the greater part of His teaching as contained in the Gospels.[60] Nay, if we deny that He taught the imminence of the end of the world, it will be impossible for us to prove even His historical existence.[61] Thus we find ourselves in this position as a result of our critical analysis: A carpenter's son called Jesus of Nazareth, of whose antecedents nobody knows anything, but who

[53] Adolf Harnack, *Das Wesen des Christentums.*

[54] L'Evangile et l'Eglise, p. 45 foll.

[55] L'Evangile et l'Eglise, p. 56.

[56] L'Evangile et l'Eglise, pp. 36, 37, and entire Ch. Royaume des Cieux.

[57] Ibid.

[58] L'Evangile et l'Eglise, p. 104.

[59] Ibid.

[60] Autour d'un petit livre, p. 68.

[61] Ibid., p. 70.

was considered by his own mother to be half mad, after being baptized in the Jordan by a man who preached that the end of the world was at hand, felt that he had a religious mission to the Jews, but never offered any proof of it; he too fell a victim to the popular superstition; he made this hallucination the basis of all his preaching, and he died still clinging to it!

It will seem almost superfluous now to ask whether Jesus founded an infallible Church, destined to last for unnumbered centuries and to spread all over the world; we can expect no other answer than that given us by our critic, to wit: Jesus announced the Kingdom, and the Church came instead, and it is certain that He did not fix the constitution of the Church as that of a government established on earth and destined to perpetuate itself for a long series of centuries.[62] If He did not found the Church it is useless to ask if He gave the sacraments—indeed, we are told, logically enough, that this is an absurd and untenable opinion.[63] But the Blessed Eucharist? Can anything be more historical than its institution at the Last Supper? And the Christian priesthood, so closely connected with the establishment of the Eucharist? Ah, but you forget that the Gospel accounts of the Last Supper have been purified in the crucible of critical analysis. In the primitive story there is no allusion whatever to the renewal of the supper except in that Messianic banquet which was to take place so soon in the Kingdom[64]—and which has never taken place! As for the idea of His death being a sacrifice of expiation for the sins of mankind, it never entered the mind of Jesus either then or at any other time.[65] All this and a good deal more is summed up in the unequivocal statement: to endeavor to find in the Gospel any entirely new element with regard to the religion of Moses and the Prophets is to endeavor to find what Jesus did not put into it and what, by His own avowal, it does not contain.[66]

But what did Jesus teach if He did not teach His Divinity, or that He was the Christ? Harnack, the prince of rationalists, tells us that Jesus taught all men the paternity of God and the immense

[62] L'Evangile et l'Eglise, p. 155.
[63] Autour d'un petit livre, p. 224 and foll.
[64] Autour d'un petit livre, p. 238.
[65] Ibid.
[66] L'Evangile et l'Eglise, p. 47.

value of the human soul. But did He? No, not even this. Addressing the Jews He supposes them to know God already and does not pretend to make Him known under a new aspect,[67] and He did not consider the intrinsic value of the human soul at all.[68] We have been taught from our childhood that perfect charity is love of God above all things for His own sake, and love of our neighbor as ourselves for the love of God. But Jesus never taught it—for Him, charity was not an end in itself, but a means of getting a place in the Kingdom which never came.[69] Had His message any value for the world of our time? None; with the certainty He had that the world was to come to an end immediately, He showed a kind of contempt for human law, civilization, earthly welfare, the progress of humanity—not because all these are secondary to man's eternal salvation, but because it was idle to consider them, seeing that they were to be swallowed up in the cataclysm.[70] Did He ever say a word to inculcate obedience to the established powers? No—they had no interest for Him, for their course was almost run.[71] Did He recommend His followers to show charity to the poor and suffering, or to work for the righting of injustice?[72] No, never. He commanded renunciation, but He did not countenance self-denial and mortification; to become His followers it was indispensable that the rich should give up all they had, not merely in affection but in reality; all who wished to have a share in His Kingdom were bound, and not merely counselled as a maxim of perfection, to separate themselves absolutely from every human interest, from every family tie, from every social and civil right and duty[73]; even work, as a means of gaining a livelihood was discountenanced or forbidden.[74] The gospel of Jesus was bound up with ignorance and barbarism.[75] Nay it depended for its birth and existence on a state of violence and anarchy.[76] Anarchy! The word is Loisy's.

One thinks involuntarily of Renan's terrible picture of Jesus, racked and maddened and goaded on to His own destruction by

[67] Ibid., p. 71.
[68] Ibid., p. 52.
[69] Ibid., p. 53.
[70] L'Evangile et l'Eglise, p. 57.
[71] Ibid., p. 66.
[72] Ibid.
[73] Ibid., p. 65 foll.
[74] Ibid., p. 60.
[75] Ibid., p. 69.
[76] Ibid., p. 72.

the tremendous vision of the Apocalyptic Kingdom flaming for ever before His eyes![77]

And this is your Christ—*Respice in faciem Christi tui.*

"And Jesus crying out with a loud voice gave up the ghost!" Oh! Jesus! Jesus! Jesus!

P. O'KELLY, D.D.

Rome, Italy.

THE TRAINING OF SILAS.

XXIV.—MRS. MELGROVE GIVES THE CHIEF A FEW EMOTIONS.

IT was late that night when Father Sinclair reached the glebe-house; but he proceeded at once to carry out Maglundy's message. Mrs. Melgrove answered the telephone herself.

"I have just come from the Providence, and Mr. Maglundy would like to see Miss Garvey and yourself some time to-morrow, if possible. The old gentleman has good news to communicate."

"I fear Miss Garvey cannot come to-morrow. She will be engaged in the Library all day. I am going to take my husband out for a drive in the afternoon, and we may call at the Hospital."

"Better still," answered the pastor. "I shall be over to Ashburne Avenue in a couple of days."

At three, the following day, Melgrove, who had begun to walk around, went down stairs and out into the fur-covered sleigh waiting for him at the door. A brisk ride down the avenue and round Royalview Terrace was a pleasant change for an invalid who had been confined to his room for several weeks. It had been one of Melgrove's favorite walks when he was in health. The air was clear and soft, and the Terrace was crowded with toboggans and their blanket-covered owners, gliding down the icy sides at a breakneck speed.

A turn up Pinewood Avenue brought the sleigh to the visitors' entrance of the Providence, where Melgrove was helped out by his wife and the coachman. They climbed the steps slowly, and were soon in the elevator leading to the private ward.

Maglundy was in bed with ice-bags around his head. His

[77] Renan, Vie de Jesus, p. 331.

eyes opened wide when the door was opened by the Sister, and he saw the Melgroves entering the room.

"My turn to come to see you, Mr. Maglundy, is it not?" said Melgrove, cheerily, as he went over to take the hand that had been held out to greet him.

"How very kind of you! The Sisters have threatened me with more of these ice-bags if I stir. I cannot get out to welcome you; so sit down and be comfortable."

"What a lovely bouquet!" exclaimed Mrs. Melgrove, going over to the little table.

The card was lying beside the vase, and the visitor could not help reading the name on it. It nearly took her breath away; but she kept her counsel.

"Yes, that dear girl has been sending them every day. Wasn't it kind of her?"

"It was indeed, really kind," answered the visitor.

"Melgrove," began the patient, "I regret that I was not at the meeting held at your residence a week ago. But I trust I may still be useful. Father Sinclair told me that you had raised fifty thousand dollars and that you needed twenty-five thousand more to carry out your plans. I shall give you that amount whenever you want it. The stocks that I own may be turned into cash at any time. Your Committee has simply to make demand; and I trust that the Library will prosper. That book you see there on the table has done me a world of good."

Mrs. Melgrove, with the resistless but delicate curiosity peculiar to her sex, raised the cover, and saw the chief librarian's name on the fly-leaf. She was thunderstruck.

"I have changed my ways of thinking on many things since I came back from the jaws of death," continued the old man, seriously. "Isn't this world a poor affair after all? And how quickly we may leave it. You could tell us something about that, could you not, Melgrove?"

"Yes, I had a rather close call myself. But that is all over now. Has the physician told you when you may leave the hospital?"

"I think I shall be here for some time yet. But if you will write out a cheque on Slegman & Co., I can sign it here."

"I shall do that, Mr. Maglundy, and in the name of our Committee I thank you for your generosity. We intended to make only a short call. I know it fatigues you to entertain visitors. So Mrs. Melgrove and I shall say good-day and speedy recovery."

"Thank you! thank you!" said the old man.

The visitors walked down the corridor to the elevator, and the patient tried to get the ice-bags into position before the nurse came.

"Who sent Maglundy those flowers every day? and that book?" asked Melgrove, as they flew through the streets and around the Terrace again.

"I shall not give you one word of information," was the quick response. "Do you want to be as wise as your wife, dear?"

With feminine instinct, she had been for some time suspecting Miss Garvey's little scheming. Words dropped now and then in conversation with the chief, and the play of the emotions on her face—which in Miss Garvey's case was truly the mirror of the soul—had revealed to her, in recent weeks, more than Mrs. Melgrove cared to say. She knew that if her husband ever got wind of it, Mary Garvey would know no end of teasing. Besides, the more she thought the matter over, the better a match of that kind pleased her. Her dearest friend, Mary Garvey, would make an ideal chatelaine for the great empty mansion at Howarth and Buell Streets.

And all this time the shrewd little lady was not aware that at least two—Mrs. Melgrove and her pastor—had seen through her scheming.

Melgrove drove down through Laurenboro to the insurance offices, where he was greeted with a hearty welcome by his assistants. He wrote out the cheque for twenty-five thousand dollars, made it payable to Father Sinclair, placed it in an envelope, and then told the driver to pass by the glebe-house. The pastor came out to the sleigh and received the envelope from Melgrove's own hand. The next step was to secure Maglundy's signature, and the deal would be complete.

"Things are going on satisfactorily, are they not?" asked Father Sinclair. "I suppose you have not time to come over to

the Library? Miss Garvey and the Revising Committee are in there, hard at work on some new books."

The Melgroves walked over with the pastor to the Library and there found the artist Wehrbach gesticulating and telling the chief that she had a fortune within her grasp.

"Wehrbach has found a treasure," said Miss Garvey, who came to welcome the unexpected visitors, "and he is telling us all about it."

It was Wehrbach's turn now.

"Mein lieben, ein tresure. Vhy dis fraulein"—he thought Miss Garvey owned the library, parish, and all—"hass ein vortune. Gorrege! Gorrege! Loog ad dot name! Loog ad dot rock! Zee dot name on id! Glaubel will gif her dhirty dhousand thalers for dot bainting, undt berhaps vifty dhousand."

Father Sinclair bent down and read in plain letters, "Corregio fecit." There was little doubt about the genuineness of the work. The thorough cleaning Wehrbach had given the canvas had brought out the original tones; and there in all its freshness, its palpitating life and joyousness, its rhythmic lines, its melting and graceful contours, its color and its glowing atmosphere, stood before them a work direct from the brush of the immortal Faun of the Renaissance.

Wehrbach had almost succeeded in communicating his enthusiasm to those present.

"We must tell Burton about this," said Father Sinclair. "It will be a seven-day wonder in the city. He can get a half-tone engraving and give Corregio a write-up."

"What an advertisement for the Library!" exclaimed Melgrove, laughing. "Miss Garvey your Corregio will throw my Flume into the shade."

"Looks like it," answered the pastor. "Still we must not jump too quickly at conclusions. Wehrbach may be mistaken."

The artist heard the remark.

"Mishdaken! Iv I zell dot bainting vor dhirty dhousand thalers, will you gif me a gommission?"

"How much do you ask?"

"Den ber zent."

"Shall we?" Father Sinclair turned to Miss Garvey.

"Certainly, Father; we need the money."

"Very well then, Mr. Wehrbach; get all you can for the painting. Your commission is ten per cent."

"I shall go to New York do-morrow to zee Herr Glaubel." And the artist fairly danced himself out of the hall, he was so happy at the prospect.

While Melgrove and the pastor were talking, the chief invited the other visitor over to the alcove where the Revisors were at work. But it was only the visit of an instant. When she was leaving the Hall, Mrs. Melgrove whispered into Miss Garvey's ear:—

"Say nothing for the moment, Mary, but Silas Maglundy has just added twenty-five thousand dollars to the Library Fund."

"Library Fund!" exclaimed the chief, with the greatest surprise—the secret had not yet been told her—"What library fund?"

But her visitor said no more to enlighten her as to the turn things had taken. She merely added:—

"The 'True Ministry of Wealth' did its work nobly."

The chief blushed deeply, not knowing what to say.

"And those exquisite bleeding-hearts; and the roses," continued her gentle tormentor.

Miss Garvey was dumfounded.

"Come over to Ashburne Avenue to-morrow at two, and I shall tell you all."

While the Melgroves and the pastor walked out to the sleigh, the chief returned to her desk. But under the plea of indisposition she shortly after left the hall and went home, in utter confusion of mind.

It was a long sleepless night for the energetic little lady. She lay awake and pondered. Twenty-five thousand dollars added to a library fund? Has a fund been already started? What sums have been given? Who were the donors? Something important is going on. She was aglow with expectancy. On the other hand, how did Mrs. Melgrove learn about the book and the flowers? Had Maglundy's tongue wagged too freely? Where did she get hold of the news? How many knew it? Did

Father Sinclair? Did any of the assistants? No wonder she lay awake for hours conning over the words of her best friend. It was almost daylight before her tired brain found rest in sleep.

A stormy morning was the prelude of her visit to the Melgroves. The thaw of the preceding day had been followed by a sudden fall of the mercury. The dripping water had hardened on the tree-trunks and branches, which clothed the park and avenues in purest crystal. When the sun's rays began to pierce the air and shed their light on the glassy twigs and branches, Laurenboro was transformed into a fairyland of matchless splendor. The faintest breath of wind moved the hundred thousand tiny icicles which hung from the trees along Ashburne Avenue and made them scintillate with an incomparable radiance. Now and then a maple branch, bending under its weight of crystal, crashed down through the lower limbs, bringing with it to the ground the icy casing of a hundred of those gleaming chandeliers of Nature. Miss Garvey narrowly missed a shower of them, close to the Melgrove mansion. She rushed up the steps, quite nervous, and thankful that an accident had not befallen her, something that often happens to less fortunate pedestrians in Laurenboro.

The hostess had a warm welcome for her friend and coworker, warmer than usual, perhaps, for the interview that afternoon was destined to be memorable. Besides, Mrs. Melgrove was prepared to make amends for the surprise she had caused the chief librarian, and for the agitated state of mind she had left her in, the preceding afternoon.

The hearth was glowing in the little parlor when the two ladies entered it. On the soft Polar mat before the fire, a fluffy Pomeranian was trying, in a playful way, to swallow Tiger, the kitten, one of Helen's pets. This room was a cosy corner in a retired part of the large house, which only very dear friends of the Melgroves were privileged to enter. While the hostess helped Miss Garvey to doff her furs, the maid adjusted the samovar and set the cups and saucers where they would be close at hand.

"I have so many things to tell you to-day that I hardly know where to begin," said Mrs. Melgrove, smiling, as she threw the

curtain aside and placed her visitor's chair in a position where the soft rays from the southern window would light up her features.

"I did not sleep a wink, last night," returned the visitor. "Was it not cruel of you to keep me in suspense so long? What Library Fund did you refer to yesterday? Please tell me at once."

"I shall, my dear, at once," said Mrs. Melgrove, seating herself beside Miss Garvey, with her needles and thread in her lap. "It has been reserved for me to give you a pleasant surprise. Five gentlemen of Laurenboro have contributed fifty thousand dollars to found the Free Library; and your friend Mr. Maglundy has completed the seventy-five thousand. There is the news in a nutshell."

Miss Garvey looked at the speaker in amazement that, however, did not conceal her delight.

"And who are the gentlemen besides *my friend?*" she asked, emphasizing the last two words.

"The Graymers and the Molveys gave ten thousand each; the Caysons, twenty thousand; my husband, five; with Helen's nsurance of five thousand more."

"This is perfectly delightful news," exclaimed the little chief. "Are you really serious?"

"Serious? Burton was at the meeting here. He must have mentioned it in the *Times*. Father Sinclair knows all about it."

"He never so much as hinted the matter to me."

"Perhaps, you did not see him since."

"A dozen times at least."

"Which means that he left to me the pleasurable task of informing you."

"Really, it is just as well you did not tell me last night. I should not have slept anyway."

Miss Garvey displayed by her joyful animation the rousing effect of the good news. So many thoughts crowded through her brain that she had difficulty in selecting one to express her feelings. The possibilities of the work to which she was consecrating her time began suddenly to loom up before her vision. She already saw a large edifice, with its hundreds of shelves stocked with books, with its dozens of librarians running from shelf to shelf to cater to the wants of the readers who flocked in

in ever-increasing numbers. Her little frame thrilled with emotion when she realized that these dreams of hers were on the point of being actuated; and she repeated that she was positively charmed at the prospect.

"But I have other news for you," said Mrs. Melgrove, who rose from her chair and began to fill the tiny tea-cups.

"And what is it, pray? Do tell me quick?" exclaimed the impatient little visitor.

"Only a trifle. Some one is tampering with the heart of Maglundy, the millionaire, that's all. Excuse me, I must speak to the maid."

The hostess left the room. She had a purpose in doing so. She desired to give her visitor a chance to prepare what she was going to answer. Mrs. Melgrove wished only to be useful to Mary Garvey. But her tact moved her, at the same time, to save that lady's feelings in the present interview, and to throw all the blame on Maglundy, if his heart was softening.

The little visitor knew that there was no way to avoid the coming ordeal. The passing mention of the book and the flowers which Mrs. Melgrove had made the day before in the Library Hall, told her that something was out, and that there was no use trying to parry with so shrewd a woman as her hostess.

The latter did not give her time to say a word when she reentered the room, but kept right on.

"We called on the old gentleman at the Providence yesterday, and I could detect by his words that my little friend here had made an impression on him; had, in fact, secured a warm corner in his heart. You do not realize what a conquest those flowers made. They have brought in the sunshine to Silas Maglundy; and I almost think he is glad he fell ill."

"The dreadful old idiot!" exclaimed Miss Garvey, with apparent indifference. "What did he say? Cannot a person send flowers to a friend of the library, now a patient in a hospital, without trying to make a conquest? He must be hopelessly insane."

Miss Garvey was parrying after all. Had Maglundy blurted out something or other in presence of the Melgroves? She felt relieved, however, that the burden had been thrust on to his shoulders; though she knew in her heart of hearts that she herself was at the bottom of it all.

"He is not hopelessly insane, by any means," retorted Mrs. Melgrove. "He is quite responsible for his words and actions. I confess I was surprised when the truth dawned upon me; but I am exceedingly well pleased."

"What do you mean, Mrs. Melgrove? Do you want me to marry old Maglundy?" asked the little lady, looking vexed.

"Not necessarily. I could ask you to reflect over it. You might do a worse thing. The old man is kind, large-hearted, and affectionate. Any limitations he possesses would soon disappear under your skilful, wifely training. He is alone in the great mansion at Howarth and Buell Streets. Think of what your position would be in that splendid home. Think of the amount of good you could do with the old man's millions. Think of the soul of Mr. Maglundy, on which your influence would have lasting effects."

The cause was pleaded so skilfully, and the arguments had such weight with the little visitor, that she sat silent, with her eyes filled with tears—in a woman the most potent sign of vanquishment.

Miss Garvey promised to think over the matter. She should have said that she would give it further thought; for she had been thinking over it for many a day. As far as she was concerned, her mind was fully made up. Her only preoccupation now was the embarrassment she would experience when Maglundy came for his books.

"Does any one suspect Mr. Maglundy's intentions?" she asked with an anxious look.

"Not one has spoken to me," replied Mrs. Melgrove.

"Does Mr. Melgrove or Father Sinclair know anything about it?"

"I do not think so. I know my husband does not."

There was a sigh of relief, the first that had escaped her in that eventful hour. The chief was wise enough to know that nothing keeps so poorly as a secret; and she decided there and then to send no more flowers to the Providence, and to let events take their course.

Little Helen's departure and Mrs. Melgrove's comparatively lonely life without her, naturally blended in with the afternoon's topics; but the noble mother asserted more than once that she would not wish to see her child back again. The worries and

cares of life were over for Helen. The close friendship of even such sterling friends as Miss Garvey, and a very few others, could hardly fill the void in her heart caused by the departure of her daughter; but for all, she was willing to wait to see her in heaven; it was decided, however, that the chief librarian should make her visits more frequent. So many new phases had developed recently in their mutual work that the need of mutual help and counsel was more then ever felt.

That same afternoon the chief called to see Father Sinclair at the glebe-house. She had a despatch from Wehrbach; and, besides, the news of the foundation of the Laurenboro Free Library was uppermost in her mind. She desired to know how the new order of things would affect her standing, and whether she should speak about it to the assistants.

"Who gave you all the news?" asked the pastor.

"Mrs. Melgrove, this very afternoon; and, Father Sinclair, you knew all about it, and you never told me a word." The little lady had a way of her own looking vexed.

"The news is common property, Miss Garvey. The *Times* mentioned the gift last week. Was that all Mrs. Melgrove told you?"

The pastor did not really mean to insinuate anything. He could not possibly have had an inkling of Mrs. Melgrove's confidence to the chief. He did not even know that she had had wind of the book and bouquet episode; but he struck the nail so straight that the little lady grew nervous.

What he meant was a scheme that he himself had suggested to the Melgroves on the occasion of his last visit to their house. He had proposed that the five thousand dollar insurance policy should be applied to the purchase of books for the Children's Department, and that the corner should be called the "Helen Melgrove Section" in memory of their little daughter. The Melgroves had asked time to think over this delicate suggestion of their pastor, and had not yet given their last word.

"That was all the news of the Library she gave me," answered Miss Garvey, demurely. "But it was excellent news. May I give all the details to the assistants?"

"Why not? Tell them that their field of usefulness will soon be enlarged. Do you think that your time will permit you to

assume the direction of the Library when it goes to its new quarters?"

"Certainly, Father. But where are the new quarters going to be?" she asked, excitedly; for this was a detail that Mrs. Melgrove had not mentioned.

"That has not been decided yet. But somewhere in the neighborhood of Howarth and Buell Streets has been suggested. Our friend Mr. Maglundy will not have far to come for books, if that scheme can be arranged," said Father Sinclair. "The poor old man had quite a shock last week. He told me that he is a frequenter of the Library; and that he has many a good friend there. He appreciates the treatment he has been receiving. That is one of the reasons why he has been so generous to the work. He is an excellent old man. I am sorry he has to lead such an isolated life in that big house of his."

That was all Father Sinclair said; but it gave Miss Garvey food for thought, and made her blush deeply. But blushes have no tongue to tell the why or wherefore of their sudden coming; they are simply signs in crimson that, like shorthand, need a context for their interpretation. The little lady discerned a world of meaning in her pastor's words. Had he also seized the context? Was he and Mrs. Melgrove conspiring for a match between Maglundy and herself? And yet she had her friend's word for it that, so far as she was aware, Father Sinclair knew nothing about the matter.

She was puzzled and weary, and when she reached home that evening, it was to ask herself whether she had done anything unseemly in being kind to an old man on his bed of pain, or in showing him her sympathy after a manner that obtains in social life.

In her flurry she forgot to show the pastor the despatch she had from Wehrbach, who informed her that Herr Glaubel was convinced of the genuineness of the Corregio, and had offered him twenty-five thousand dollars for it; but Wehrbach was holding out for thirty.

"Let Wehrbach get all he can," she mused; and she answered his despatch in that strain.

"Twenty-five thousand dollars will add many new books to the Library," she continued. "What a day of surprises this has been for me. One hundred thousand dollars for a library that

did not exist four months ago; and the possibility of a millionaire proposing marriage one of these days. History cannot be repeating itself in my case. Such a thing never happened before. This surely must be a romance."

The little lady admitted later that the prospects made her smile. But she might have added that these were the results of her own tact and good management. She had made the Free Library popular, and thereby demonstrated that it filled a long-felt want. After such a brilliant four months' labor did she not deserve the hand of a millionaire?

CHAPTER XXV.—SILAS EARNS THE GRATITUDE OF LAURENBORO.

The Committee had set to work in earnest and had been busily engaged for a week looking for a suitable site for the new Library. All the available points in the city were examined; but in the end they had to revert to the suggestion of Father Sinclair that some place in the neighborhood of Howarth Street should be secured. Howarth and Milton, Howarth and Livingston, Howarth and Buell, were ideal spots for a public library. But they were bordering on the residential portion of the city, and the prices asked were far higher than the Committee felt inclined to pay. After a week's investigation, no decision had been arrived at.

The only proprietor who had not been seen was Silas Maglundy. His residence had been visited from top to bottom by the Committee; and while large sums of money would be required to transform the interior into a library, the site and its surroundings would justify the outlay. The vacant ground could be used later for purposes of extension, if occasion called for it.

The old man, though convalescent, was still at the Providence, and it was decided that three of the Committee—Cayson, Molvey, and Melgrove—should wait on him that afternoon, lay their plans before him in a business way, and ask at what price he would sell his house.

Maglundy was notified by telephone of the intended visit, and of the nature of the business. He was consequently not taken by surprise when the three gentlemen were ushered into Room H. Melgrove was the only one of the three whom he had met. Molvey and Cayson were introduced, and as the visit was counselled to be a short one, Melgrove informed him of their effort to

secure a site, and of the choice they had made of his residence, if it could be had at a reasonable figure.

"Gentlemen," said the invalid, after Melgrove had ceased to speak, "I have been over this world a good deal, and I am not so attached to any spot that I cannot part with it. We must leave all some day. Where a man lives matters little. Since I received your message this morning, I have done a great deal of thinking, and here is what I have decided. If you want my residence, you may have it. As to price, it will cost Father Sinclair nothing. I shall make a gift of it to him just as soon as I leave this hospital. The only reservation I desire would be the possession of a few rooms temporarily till I can arrange my affairs. I am an old man, and I need the attentions of a help-mate. I may enter into marriage before long. I shall then move to a smaller residence.

"Meanwhile," he added, "you may consider this deal as settled, and continue to work in the interests of the library. I am only too glad that I can at last do something worth while for my fellow-citizens. My fountain on Blenheim Square was not well received; I understand the reason now. I depended too much on my own judgment. But one grows wiser as one grows older. Last week, on the surgeon's table, I learned the nothingness of earthly possessions."

After Maglundy's ultimatum, the visit was not prolonged beyond measure. The Committee were so utterly surprised that they had nothing to say. Melgrove alone, being spokesman, thanked the generous old man for his royal gift. He would apprise Father Sinclair that very night; and in the name of the Board of Management he promised that a suitable acknowledgment should be made in the form of a slab or pillar.

"Slabs! Pillars! Monuments! What do they amount to?" exclaimed Maglundy, rising in his bed and looking intently at his visitors. "It is my soul that I want to profit by these gifts. No more slabs for me; that is all pride—all rank nonsense, gentlemen. When I think of that cow in Blenheim Square, I nearly die of shame. What a fool I was! Would you ask Father Sinclair to call to see me?"

The Committee left the room impressed and edified with the change that had taken place in Maglundy, and marvelling at the deal whereby they saved at least fifty thousand dollars.

It nearly took the pastor's breath away when Melgrove gave him the news. He hastened to the Providence to thank Maglundy. The old man was sitting in an easy chair when the pastor entered. He held out his hand and reasserted all that he had told the Committee.

"But there is another matter that I wish to straighten out before I quit the Providence, Fawther, and I would ask your help and counsel."

It was no longer a suggestion to improve the design for a public fountain, nor was it an inscription in a dead language, nor yet a speech to be written for him. Grace had done its work.

"Fawther, ten years ago, I entered into partnership with a young miner in California. We agreed to locate quartz and placer claims and divide the profits. This plan worked well for two years; we acquired valuable property. At the end of that time, I discovered that my partner was a vile adventurer, who, instead of earning an honest living as a miner, preferred to live by his wits. He had been an actor on the stage for years, and used his knowledge to fleece everyone he met. One day I bought out his interests in our claims, at his own price; he disappeared, and never since have I heard of him. Shortly after, I struck the rich quartz vein on these claims which was the foundation of my fortune. The miners of San Jacinto thought that I had had a previous knowledge of the vein; that I had taken unfair advantage of a brother miner, and they were going to proceed to violence to recover the interests of my late partner. But the law upheld me, and I felt that I should take no further notice of the transaction. However, my conscience is not at rest. I should be well pleased to do some favor to my old partner, if he could be found. I would make him independent for the rest of his days."

This revelation put a different aspect on the San Jacinto incident, as related by Father Golworth, who undoubtedly had only the popular version of the deal.

"What may I do in the matter?" asked Father Sinclair.

"Write to the postmaster of San Jacinto, who knows all the miners in the district, and inquire for a well-known character—Crookwood by name."

"Crookwood!" exclaimed the pastor.

"That was the man's name. I never knew him by any other."

"A tall, thin man, with blue eyes, and a heavy gash across his forehead?"

"That is the man," said the invalid, almost rising from his chair. "Why, Fawther, do you know him?"

"Crookwood was in Laurenboro ten days ago. He called at the glebe-house and kept me in the parlor for over an hour."

The pastor then related the experience with Nanny's tramp. Maglundy's surprise was extreme.

"He is an impostor of the worst kind," continued Father Sinclair. "He succeeded in getting two hundred dollars from the employees of the Great Western; he got I do not know how much from the Hayden Street Tabernacle people; he got ten dollars out of me."

"These are his old tricks, Fawther. Crookwood is a genius. Did he faint? Did he tell you the pathetic story of his ruin in mining in California?"

"He did not mention mining at all. His present specialty is wife-killing. He fainted splendidly. He did not speak of California; he knows New York, apparently," answered the pastor.

"The man told me often that he was born in New York, and then drifted westward. He may have returned east after I parted with him. But what should I do?"

"Mr. Maglundy, you owe Crookwood nothing. So let your conscience rest. I am sure he will never trouble you."

This was a relief to the old man, who continued:—

"I have ordered the contractors to remove the fountain from Blenheim Square. I shall ask you, Fawther, to select a design in its place."

This was a more pleasant task than trying to improve on the original one, and Father Sinclair promised he would provide a design that should be a credit both to Maglundy and Laurenboro.

The millionaire did not appear in the Library Hall for several weeks after he left the Providence, although he managed to get to Mass every morning. The tremendous change that had taken place in him was the topic of conversation among his friends for many days, and was attributed to his illness. But Father Sinclair, who saw things more deeply than others, know the secret of it all.

The fear of death has made stouter hearts than Maglundy's quail. It is a terrific blow to one's pride and ambition to find oneself looking over a chasm and to see the efforts of a life-time on the verge of submersion. In Maglundy's case, it was a great favor God had done him, when He opened his eyes. The old man recognized this; he was trying to make amends for his past life. His forty years of forgetfulness rose up continually like a mountain between himself and his Maker; and Father Sinclair had several times to encourage him lest he should fall into despair. All was not lost, he was told.

> How carve the way i' the life that lies before,
> If bent on groaning for the past?

He could try to regain wasted time by greater fervor and more assiduous care of his soul.

"I feel now that God did well to send me that illness," he told Father Sinclair, while the pastor was accompanying him up Howarth Street. "During the years I was in California, I did nothing but acquire property for the sake of becoming a millionaire. When I struck that rich lode, I saw that my goal was reached. I thought I had captured the earth. And now after it is all over, I find that if I wait long enough I shall get only six feet of it, with a coffin thrown in."

Maglundy reasoned like a philosopher, but he had become a child again in the hands of Father Sinclair, and he asked him for books of piety to occupy his leisure hours. The old man felt lonely in that great house at Howarth and Buell Streets. He considered it no longer his, but the property of the Laurenboro Library. He had reserved several rooms on the second floor for his own use, wherein he used to pace up and down for hours at a time.

But these were his gloomy days. Occasionally, he would brighten up, order his sleigh, and drive down town. The news of his generous donations of twenty-five thousand dollars, and his residence for library purposes, had roused the enthusiasm of all who had the interests of the institution at heart. Burton had written many complimentary things about him in the *Times*, which everybody said were well deserved.

His first appearance in the Library Hall after his convalescence was the signal for an ovation. Miss Garvey was asked to

read him an address, but she declined; she felt indisposed. So Clare Cayson, who had become her first and ablest assistant, read it in her stead, and it pleased the old man very much. Uncle Silas from that time forward became a general favorite with all the librarians. They no longer let Miss Garvey monopolize his visits, as she had done on former occasions. They crowded around him and begged for stories of mining life in far-off California. Camp stories were all that Silas cared to tell. For the special pleasure of the librarians he told them how he met Bret Harte at San Jacinto; whereupon Clare sidled away and brought the happy old man a couple of volumes to read, written by that author.

Maglundy had a tenacious memory, and he told a story well. He became so interesting and had so many reminiscences to relate that the assistants waited on him in a body one day and asked him to tell them the story of his life. The large alcove with its round table was an ideal spot for story-telling, and they should be very much obliged to him if he would come.

Of course, Maglundy promised. The rugged old oak who had weathered the storms of sixty winters, felt that he had warm friends among the buttercups of Laurenboro, and he went away well pleased. He told Father Sinclair later that he got more pleasure and more satisfaction in life in listening to the innocent chattering of Miss Garvey's little librarians than he felt the day he heard the cheers of the crowd surging around the cow on Blenheim Square.

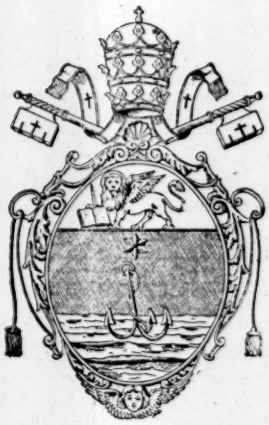
Miss Garvey did not object to all this bustle about the millionaire. Since the others had taken possession of him, in his weekly visits, she kept quite aloof—it became her in her dignity of chief. She was as kind and as affable as ever; but the little lady did not know just where she stood. She was shrewd enough to know that a secret half out was no longer safe; she had never been able to learn whether the assistants knew anything about the flowers. To tell the truth, she never asked them.

"Secrets will pop out," she mused to herself one day; "and shouldn't I have a time with these six assistants, if mine ever did!"

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)



Analecta.

EX ACTIS PII PP. X.

Litterae Apostolicae de Ratione Studiorum Sacrae Scripturae in Seminariis Clericorum Servanda.

PIUS PP. X.

Ad perpetuam rei memoriam.

Quoniam in re biblica tantum est hodie momenti, quantum fortasse nunquam antea, omnino necesse est, adolescentes clericos scientia Scripturarum imbui diligenter; ita nempe, ut non modo vim rationemque et doctrinam Bibliorum habeant ipsi perceptam et cognitam, sed etiam scite probeque possint et in divini verbi ministerio versari, et conscriptos Deo afflante libros ab oppugnationibus horum hominum defendere, qui quidquam divinitus traditum esse negant. Propterea in Litt. Encycl. *Providentissimus* recte decessor Noster illustris edixit: "Prima cura sit, ut in sacris eminariis vel Academiis sic omnino tradantur divinae Litterae,

quemadmodum et ipsius gravitas disciplinae et temporum necessitas admonent." In eamdem autem rem haec Nos, quae magnopere videntur profutura, praescribimus:—

I. Sacrae Scripturae praeceptio, in quoque Seminario impertienda, ista complectatur oportet: primum, notiones de inspiratione praecipuas, canonem Bibliorum, textum primigenium potissimasque versiones, leges hermeneuticas; deinde historiam utriusque Testamenti; tum singulorum, pro cuiusque gravitate, Librorum analysim et exegesim.

II. Disciplinae biblicae curriculum in totidem annos partiendum est, quot annos debent alumni Ecclesiae intra Seminarii septa commorari ob sacrarum disciplinarum studia: ita ut, horum studiorum emenso spatio, quisque alumnus id curriculum integrum confecerit.

III. Magisteria Scripturae tradendae ita constituentur, quemadmodum cuiusque Seminarii conditio et facultates ferent: ubique tamen cavebitur, ut alumnis copia suppetat eas res precipiendi, quas ignorare sacerdoti non licet.

IV. Quum ex una parte fieri non possit, ut omnium Scripturarum accurata explicatio in schola detur, ex altera necesse sit omnes divinas Litteras sacerdoti esse aliquo pacto cognitas, praeceptoris erit, peculiares et proprios habere tractatus seu *introductiones* in singulos Libros, eorumque historicam auctoritatem, si res postulaverit, asserere, ac analysim tradere: qui tamen aliquanto plus, quam in ceteris, in iis Libris immorabitur ac Librorum partibus, quae graviores sunt.

V. Atque id ad Testamentum vetus quod attinet, fructum capiens ex iis rebus, quas recentiorum investigatio protulerit, seriem actarum rerum, quasque hebraeus populus cum aliis Orientalibus rationes habuit, edisseret; legem Moysi summatim exponet; potiora vaticinia explanabit.

VI. Praesertim curabit, ut in alumnis intelligentiam et studium Psalmorum, quos divino officio quotidie recitaturi sunt, excitet: nonnullosque Psalmos exempli causâ interpretando, monstrabit, quemadmodum ipsi alumni suapte industria reliquos interpretentur.

VII. Quod vero ad novum Testamentum, presse dilucideque docebit, quatuor Evangelia quas habeant singula proprias tanquam notas, et quomodo authentica esse ostendantur; item totius evan-

gelicae historiae complexionem, ac doctrinam in Epistolis ceterisque Libris comprehensam exponet.

VIII. Singularem quandam curam adhibebit in iis illustrandis utriusque Testamenti locis, qui ad fidem moresque christianos pertinent.

IX. Illud semper, maxime vero in novi Testamenti expositione meminerit, suis se praeceptis conformare eos, qui postea voce et exemplo vitae erudire ad sempiternam salutem populum debeant. Igitur inter docendum commonefacere discipulos studebit, quae sit optima via Evangelii praedicandi; eosque ex occasione ad exequenda diligenter Christi Domini et Apostolorum praescripta alliciet.

X. Alumni, qui meliorem de se spem facient, hebraeo sermone et graeco biblico, atque etiam, quoad eius fieri possit, aliqua alia lingua semitica, ut syriaca aut araba, erunt excolendi. "Sacrae Scripturae magistris necesse est atque theologos addecet, eas linguas cognitas habere, quibus libri canonici sunt primitus ab agiographis exarati, easdemque optimum factu erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant. Atque etiam curandum, ut omnibus in Academiis de ceteris item antiquis linguis, maxime semiticis, sint magisteria." (Litt. Encycl. *Providentissimus.*)

XI. In Seminariis, quae iure gaudent academicos theologiae gradus conferendi, augeri praelectionum de Sacra Scriptura numerum; altiusque propterea generales specialesque pertractari quaestiones, ac biblicae vel archeologiae, vel geographiae, vel chronologiae, vel theologiae, itemque historiae exegesis plus temporis studiique tribui oportebit.

XII. Peculiaris diligentia in id insumenda erit, ut secundum leges a Commissione Biblica editas, delecti alumni ad academicos Sacrae Scripturae gradus comparentur: quod quidem ad idoneos divinarum Litterarum magistros Seminariis quaerendos non parum valebit.

XIII. Doctor Sacrae Scripturae tradendae sanctum habebit, numquam a communi doctrina ac Traditione Ecclesiae vel minimum discedere: utique vera scientiae huius incrementa, quaecumque recentiorum sollertia peperit, in rem suam convertet, sed temeraria novatorum commenta negliget; idem eas duntaxat

quaestiones tractandas suscipiet, quarum tractatio ad intelligentiam et defensionem Scripturarum conducat: denique rationem magisterii sui ad eas normas diriget, prudentiae plenas, quae Litteris Encyclycis *Providentissimus* continentur.

XIV. Alumni autem quod scholae praelectionibus ad hanc assequendam disciplinam deerit, privato labore suppleant oportet. Quum enim particulatim omnem enarrare Scripturam magister prae angustiis temporis non possit, privatim ipsi, certo ad hanc rem constituto spatio in dies singulos, veteris novique Testamenti attentam lectionem continuabunt; in quo optimum factu erit breve aliquod adhiberi commentarium, quod opportune obscuriores locos illustret, difficiliores explicet.

XV. Alumni in disciplina biblica, ut in ceteris theologiae, quantum nimirum e scholae praelectionibus profecerint, periculum subeant, antequam ex una in aliam classem promoveri et sacris ordinibus initiari possint.

XVI. Omnibus in Academiis quisque candidatus ad academicos theologiae gradus, quibusdam de Scriptura quaestionibus, ad *introductionem* historicam et criticam, itemque ad exegesim pertinentibus, respondebit; atque experimento probabit, satis se interpretationis gnarum ac hebraei sermonis graecique biblici scientem.

XVII. Hortandi erunt divinarum Litterarum studiosi, ut, praeter interpretes, bonos lectitent auctores, qui de rebus cum hac disciplina coniunctis tractant; ut de historia utriusque Testamenti, de vita Christi Domini, de Apostolorum, de itineribus et peregrinationibus Palestinensibus: ex quibus facile locorum morumque biblicorum notitiam imbibent.

XVIII. Huius rei gratiâ, dabitur pro facultatibus opera, ut modica conficiatur in quoque Seminario bibliotheca, ubi volumina id genus alumnis in promptu sint.

Haec volumus et iubemus, contrariis quibusvis non obstantibus.

Datum Romae apud S. Petrum sub anulo Piscatoris die xxvii Martii anno MDCCCCVI, Pontificatus Nostri tertio.

A. *Card.* MACCHI.

LETTER OF POPE PIUS X TO HIS EMINENCE CARDINAL GIBBONS, ON THE OCCASION OF THE CENTENARY OF THE CORNER-STONE LAYING OF BALTIMORE CATHEDRAL.

Dilecto Filio Nostro Jacobo Tituli S. Mariae trans Tiberim S. R. E. Presb. Card. Gibbons Archiepiscopo Baltimorensium, Pius PP. X.

Dilecte Fili Noster, Salutem et Apostolicam Benedictionem.

Quum centum ante annos primus Baltimorensium Archiepiscopus primum statuebat lapidem aedi isti cathedrali aedificandae, lapidem enimvero collocasse dicendus est, quo super, in fastigium et in gloriam, deberet America sacra consurgere. Nam sive ad efflorescentem eorum propaginem intendamus animum, qui aucti sacerdotio sunt aut episcopi consecrati, sive coacta apud vos ad haec usque tempora concilia cogitemus, sive habita istic splendidissima quaeque sollemnia recolamus, haec videmus omnia in Cathedrali Baltimorensi templo nativum quasi locum fortunate reperisse. Fortunate, dicimus, et cum omine meliorum quotidie rerum; quarum quidem argumento sunt et prolata apud gentem vestram hierarchia, et auctus catholicorum numerus, et tranquilla religionis conditio, et firma cum Romana Sede necessitudo, et solatia omne genus, quae praebita cordi nostro virtutibus vestris fuere.

Quapropter plurima dignum commendatione concilium arbitramur agendi communibus laetitiis auspicatam praeclari facinoris memoriam.

Harum vero celebritatum non equidem opus est enarrare quam libenti Nos animo quantis cum votis partem capiamus. Nostis enim omnes quaecumque maxime valerent ad decus Religionis nostrae in Americano populo provehendum, ea Nos et praecipuo semper desiderio quaesiisse et velle nunc eodem ardenti studio complecti. Complectimur autem idcirco cupidius, quia compertum exploratumque habemus responsuros fore vos invitationi Nostrae, una et eadem consensione voluntatum, si per opportunam hanc jucundamque tempestatem, ejusmodi impulsi sacrorum progressuum memoria, cohortemur Americanum populum ad majora etiam quam usque adhuc comparandae rei catholicae incrementa.

Id quidem instantissime facimus, eo vel magis quod non modo

ad amplificandam religionem, sed ad exaugenda etiam rei civilis commoda sciamus verba Nostra debere conducere. Vobis propterea universis, de sacris patrum memoriis ac de fidei illustrandae gloria sollicitis, intimo ex corde gratulamur, laudemque vere meritam, et pro studio unde laetitias publicas paratis, et pro eo qui inde elucet habitu animorum, tribuimus.

Tali sane animo vos esse demonstratis, qualem in catholicis omnibus valde expeteremus; tali nimirum, qui firmam fecundamque contineat futuri temporis spem.

Pro vestrarum felicitate ecclesiarum, itemque pro solemnium saecularium exitu laetissima nuncupamus vota, auspicemque coelestium munerum ac testem praegrandis dilectionis Nostrae Apostolicam Benedictionem tibi, Episcopis, clero universoque populo Americae Septentrionalis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die ii Martii anno MCMVI, Pontificatus Nostri tertio.

PIUS PP. X.

E S. CONGREGATIONE CONCILII.

DE ALUMNIS EX SEMINARIO DIMISSIS, IN ALIUD SEMINARIUM NON RECIPIENDIS.

Vetuit S. Tridentina Synodus ad sacros ordines ascendere, vel ordines iam susceptos exercere eos omnes qui a suo Episcopo fuerint etiam extraiudicialiter prohibiti. Ita namque in *cap. I, sess. 14, de reform.* statuitur:—

"Cum honestius ac tutius sit subiecto, debitam Praepositis obedientiam impendendo, in inferiori ministerio deservire, quam cum Praepositorum scandalo graduum altiorum appetere dignitatem; ei, cui ascensus ad sacros ordines a suo Praelato, ex quacumque causa, etiam ob occultum crimen, quomodolibet, etiam extraiudicialiter, fuerit interdictus, aut qui a suis ordinibus, seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius Praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus et dignitates sive honores, restitutio suffragetur."

Cum vero generalis haec lex Seminariorum quoque alumnos

comprehendat, si quis eorum, sive clericus, sive clericatui adhuc non initiatus, e pio loco dimittatur eo quod certa vocationis signa non praebeat, aut qualitatibus ad ecclesiasticum statum requisitis non videatur instructus, hic certe deberet, iuxta grave S. Concilii monitum, sui Pastoris iudicio subesse et acquiescere.

At contra saepe contingit ut e Seminario dimissi, eorum qui praesunt iudicium parvipendentes et in sua potius opinione confisi, ad sacerdotium nihilominus ascendere studeant. Quaeritant itaque aliud Seminarium, in quod recipiantur, ubi studiorum cursum expleant, ac denique aliquo exhibito plus minusve sincero ac legitimo domicilii aut incardinationis titulo, ordinationem assequuntur. Sanctuarium autem ingressi haud recta via, quam saepissime fit ut Ecclesiae utilitati minime sint. Passim vero utrumque Ordinarium, et originis et ordinationis, diu fastidioseque vexant ut sibi liceat ad natale solum regredi, ibique consistere, dioecesi in qua et pro qua ordinati sunt derelicta, et alia optata, pro, cuius necessitate aut utilitate minime assumpti sunt, ubi imo eorum praesentia otiosa est et quandoque etiam damnosa: unde Episcopi in graves augustias coniiciuntur.

His itaque de causis nonnullarum provinciarum Episcopi inter se convenerunt statuentes in sua Seminaria neminem admittere qui ante fuerit a propria dimissus.

Sed cum particularis haec conventio non plene neque undique sufficeret, complures Ordinarii S. Sedem rogaverunt ut generalem legem ferret, qua malum radicitus tolleretur.

His itaque attentis et omnibus ad rem mature perpensis, SS. Dom. N. Pius PP. X cui cordi quam maxime est ecclesiasticam disciplinam integram conservare, et a sacris avertere quemlibet qui probatissimus non sit, accedente etiam voto Em. S. C. Concilii Patrum in Congregatione diei XVI mens. Dec. MCMV emisso, praesentibus litteris statuit atque discernit:—

1. Ut in posterum nullus loci Ordinarius alterius dioecesis subditum sive clericum sive laicum in suum Seminarium admittat, nisi prius secretis litteris ab Episcopo oratoris proprio expetierit et cognoverit, utrum hic fuerit olim e suo Seminario dimissus. Quod si constiterit, omittens judicare de causis, aut determinare utrum juste an injuste aliis Episcopus egerit, aditum in suum Seminarium postulanti praecludat.

2. Qui vero bona fide admissi sunt, eo quod reticuerint se antea in alio seminario versatos esse et ab eo deinde dimissos, statim ut haec eorum conditio cognoscatur, admonendi sunt ut discedant. Quodsi permanere velint, et ab Ordinario id eis permittatur, eo ipso huic dioecesi adscripti maneant, servatis tamen canonicis regulis pro eorum incardinatione et ordinatione; sed aucti sacerdotio in dioecesim, e cujus Seminario dimissi fuerint, regredi ibique stabile domicilium habere prohibentur.

3. Pariter cum similis ferme ratio vigeat, qui dimissi ex Seminariis aliquod religiosum institutum ingrediuntur si inde exeant postquam sacris initiati sunt, vetantur in dioecesim redire, e cujus Seminario dimissi fuerint.

4. Dimissi vero ex aliquo religioso Instituto in Seminarium ne admittantur, nisi prius Episcopus secretis litteris a moderatoribus ejusdem Instituti notitias requisieret de moribus, indole et ingenio dimissorum, et constiterit nil in eis esse quod sacerdotali statui minus conveniat.

Denique meminerint Episcopi fas sibi non esse, nomine proprio manus cuiquam imponere qui subditus sibi non sit eo modo et uno ex iis titulis, qui in Constitutione *Speculatores* Innocentii XII et in decreto S. C. Concilii quod incipit *A primis* die 20 m. Julii 1898 statuuntur. Ac pariter neminem ordinari posse qui non sit utilis aut necessarius pro ecclesia aut pio loco pro quo assumitur, juxta praescripta a S. Tridentino Concilio in *cap. 16. sess. 23, de reform.*

Vult autum Sanctitas Sua ut statuta haec et cautelae omnes a sacris canonibus in re tam gravi adjectae, ab omnibus ordinariis ad unguem serventur; idque ipsorum conscientiae et sollicitudini quam maxime commendat.

Praesentibus valituris contrariis quibuslibet minime obstantibus.

Datum Romae die XXII m. Dec. MCMV.

L. † S.

VINCENTIUS *Card. Episc. Praen. Praefectus.*

C. DE LAI, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents of the month are:—

I. Apostolic Letters: (1) Setting forth the obligation of the ecclesiastical superiors and professors of seminaries regarding the teaching of Sacred Scripture in the curriculum of studies; also the manner in which this study is to be pursued during the entire seminary course. A full exposition of the bearing of this Apostolic Letter will be found in the Recent Bible Study of this issue. (2) To his Eminence, Cardinal Gibbons, on the occasion of the celebration of the centenary of the Baltimore Cathedral corner-stone laying.

II. S. Congregation of Council prescribes rules to be hereafter observed in regard to the admission into the diocesan seminary of ecclesiastical students who have been dismissed from another seminary.

STUDENTS DISMISSED FROM THE SEMINARY.

The Holy Father wishing to counteract and in future prevent the disorders arising from the indiscriminate adoption of clerics dismissed from the diocesan seminary of their original domicile, into other seminaries and dioceses, by bishops who, owing to their need of priests or for other reasons, might be inclined to overlook the past career of candidates who present themselves for Sacred Orders, has recently issued the following ordinance for the preservation of ecclesiastical discipline. The Latin text will be found among the *Analecta*.

1. No Ordinary is at liberty to admit into his diocesan seminary any student (lay or cleric) belonging to another diocese, before having ascertained by letter from the bishop of the applicant, whether the latter has at any time been dismissed from the seminary.

If he finds that such is the case, the bishop is to refuse such student admission to the seminary, no matter for what reason the previous dismissal took place, or whether the bishop deems it just or unjust.

2. A student who has been admitted *bona fide* to the seminary, having concealed the fact of his previous dismissal from another seminary, is to be admonished to leave immediately the fact becomes known. If nevertheless he obtains the consent of the Ordinary to remain in the seminary he becomes thereby *ipso facto* a subject of that diocese, the usual rules prescribed for cases of canonical incardination and ordination to be, however, duly observed. Should he afterwards be actually ordained, he cannot be again affiliated to, or take up his permanent residence in the diocese from whose seminary he had been formerly dismissed.

3. Candidates who after dismissal from the seminary, enter a religious community and receive therein Sacred Orders, may not, in case they leave the religious community, return to the diocese from whose seminary they have been dismissed.

4. A student who has been dismissed from a Religious Order is not to be admitted into the diocesan seminary, unless the bishop has written testimony from the superior of the Religious Institute regarding the morals, conduct, and talents of the student, which must be such as to cast no reflection upon the priestly state.

The Sovereign Pontiff, after setting forth these rules, which are made in the interest of the priestly character and the welfare of the Church in every place, adds that it is not within a bishop's right to impose hands in their own name upon candidates who are not subject to him according to canon law as prescribed by the Constitutions of Innocent XII and the S. Congregation of the Council. He enforces anew the prescription of the Council of Trent, viz., that "No one may be lawfully promoted to Sacred Orders who is not useful or necessary for the work of the Church assigned him," and insists that in this matter his injunctions be observed by every bishop to the letter (*ad unguem*) and conscientiously.

A SEMINARY FOR SLAVS.

The Rev. Peter Grobel, an English missionary resident in Malta, writes to us: "Some time ago there appeared an article in the REVIEW setting forth the great losses among Slav Catholics in the United States owing to the absence of priests who can minister to them in their own liturgy. I am happy to inform you that during

my last visit to Turkey I found a seminary under the care of the Capuchin Fathers, in which clerics are trained for the special purpose of supplying the need of Slav priests. Their results are excellent. I enclose the address in case any American Bishop should wish to be put in communication with the Capuchin Fathers for the purpose of securing good Slav priests, who might prevent the leakage which is going on." The address is:—

LE REV. PÈRE SUPERIEUR,
des Pères Capucins,
Constantinople, Turkey.

SACRIFICE OF THE NEW LAW.

To the Editor, THE ECCLESIASTICAL REVIEW:—

The Rev. Father Cronin in his admirable paper on the Sacrifice of the New Law, in a recent issue of the REVIEW, states that the Mass is, by the institution of Christ, the commemoration, application, and perpetuation of the Sacrifice of the Cross. Now the Sacrifice of the Last Supper was the first Mass, according to the teaching of all theologians. Consequently the Sacrifice of the Last Supper must also be considered the commemoration, application, and perpetuation of the Sacrifice of the Cross. This seems to me to be a logical and reasonable inference. But I, an unsophisticated learner, am hopelessly puzzled to know how the Sacrifice of the Last Supper—an event which occurred on Thursday—can be said to commemorate, perpetuate, and make an application of the Sacrifice of the Cross—an event which was not yet in being, and which did not take place until the following day, Friday.

Further, many Catholic writers, among whom I may probably include Fr. Cronin, teach us that one Mass would suffice to redeem the world, even if our Saviour had not died on Calvary. If such infinite efficacy belongs to the Mass, it must likewise belong to the Last Supper Sacrifice. Was, then, the Redemption of the world effected, in any sense, on Maundy Thursday, by the Sacrifice of the Last Supper, and before our Divine Lord actually expired on the Cross?

Possibly the Reverend Father or some capable and indulgent reader may enlighten me, and others too, on a matter which is and always has been to me an insoluble theological mystery.

P. McK.

THE BLESSED SACRAMENT IN MISSION CHURCHES.

Qu. The late Bishop of Limburg proposed several *dubia* to the Sacred Congregation regarding the keeping of the Blessed Sacrament in mission churches. Dubium XII reads:—

1. In permultis ecclesiis filialibus in pagis et vicis, qui partim saltem longe distant a parochiis, vel etiam in montanis siti sunt, ac interdum a numerosa plebe incoluntur, ex consuetudine tantum vel licentia Ordinarii, non vero, in quantum quidem constat, Apostolico ad id indulto obtento, SS. Eucharistiae Sacramentum perpetuo asservatur, quin tamen sacerdos ibidem habitet vel missa in hujusmodi ecclesiis quotidie celebretur. Quaeritur ergo: An haec consuetudo tolerari possit?

2. Utrum pro ecclesiis hujusmodi vere filialibus in circumstantiis praedictis licentia asservandi Sanctissimam Eucharistiam ab Ordinario concedi valeat, an etiam in istis casibus necessario recurrendum sit ad S. Sedem Apostolicam?

The S. Congregation answered 9 May, 1857:—

1. Non est tolerandus usus asservandi perpetuo SS. Eucharistiae Sacramentum ex consuetudine tantum vel licentia Ordinarii, non vero Apostolico ad id indulto obtento, in ecclesiis filialibus in pagis et vicis, ne in iis quidem qui longe distant a parochiis, vel etiam in montanis siti sunt, ac interdum a numerosa plebe incoluntur; quin tamen sacerdos ibidem habitet vel missa in hujusmodi ecclesiis quotidie celebretur.

2. Non potest concedi ab Ordinario pro ecclesiis hujusmodi vere filialibus in circumstantiis praedictis licentia asservandi perpetuo SS. Eucharistiam.

3. Necessario etiam in istis casibus recurrendum est ad S. Sedem Apostolicam pro ejusmodi licentia obtinenda.

Now the question is this:—

1. Must this decree be also applied to the parishes or missions in the United States? If so, can the Blessed Sacrament be kept continually in a church from five to twelve miles away from the parent church, provided the mission chapel is attended by a Regular who goes there Friday afternoon and remains until Monday morning after Mass? Or, if he were to go there for the greater part of the year on Thursday afternoon and return to the monastery on Tuesday after Mass? Could this be interpreted as if he lived and said Mass daily there, as prescribed in the decree?

2. Can the bishop give the permission to keep the Blessed Sacrament in the church continually under the aforesaid or similar circumstances because the Sisters who teach school live there, and are accustomed to make visits and recite the rosary with the children in this church?

Resp. According to the canons of ecclesiastical law it is required that a church in which the Blessed Sacrament is reserved, must have a resident priest to safeguard It. Hence the

permission to keep the Blessed Sacrament is restricted to cathedral and parochial churches or chapels where the continuous residence of a chaplain or an attendant priest is assured.

The meaning of parochial residence is likewise defined in canon law as a continuous dwelling (*assidua commoratio*) in the place where the church is located, for the purpose of performing personally or by a competent substitute the service required therein. This obligation of residence at the church or chapel wherein the Blessed Sacrament is reserved is of course to be accepted in the formal sense of residence, and admits of interruptions more or less prolonged, provided these do not imply that the Blessed Sacrament is left without the attendance of a neighboring priest in case of necessity. But absence regularly for some days each week would require a resident substitute.

That this obligation is of strict interpretation according to the mind of the Church, appears from the law which prescribes that no one but the priest may keep the key of the tabernacle. This ordinance can only be interpreted in the sense that the Church requires a personal and practically continuous attendance near the Blessed Sacrament, so as to prevent any accident or irreverence to the Real Presence.

There are assuredly exceptional circumstances in which this safeguarding of the Tabernacle might be entrusted at intervals, or even regularly, to some devout persons not in sacred orders. This has frequently happened in times of persecution, and occasionally happens through necessity when the Sacred Species has to be guarded and handled by persons not specially consecrated for the purpose. But all such cases the Holy See would reserve to its own discretion, unless necessity, which ignores all law, should dispense from any appeal to exceptional legislation.

It would therefore seem that the conditions of partial residence as indicated above, are not such as to permit the permanent reservation of the Blessed Sacrament in the mission chapel, without a special indult from the Holy See.

RUBRICAL SANCTUARY OIL.

Qu. A well-known New York firm advertises "Rubrical Sanctuary Oil," which needs to be warmed before being available for use. Can such oil be genuine olive oil as prescribed for the sanctuary lamp?

Resp. The oil referred to may not be pure olive oil, a fact which can be verified only by chemical analysis. But the term "rubrical" used in the advertisement is broad enough to include any oil permitted or tolerated for use in the sanctuary lamp. As we stated on a former occasion in commenting on this subject in the REVIEW, the law of the Church in regard to the use of oil for the sanctuary lamp is less stringent than that which requires pure beeswax for the altar candles at the liturgical offices. Hence oil containing 60 per cent. of olive juice is quite lawful in regions where absolutely pure oil can hardly be obtained, or, owing to the local temperature, would cause such inconvenience as to leave the Blessed Sacrament at times altogether without light. Some of our very poor churches have been allowed to use petroleum, which in such case might be called "rubrical." (See Pastoral Instructions of the late Bishop Baltes, for 1880, n. 193.)

LOW MASS OF REQUIEM FOLLOWED BY ABSOLUTION.

Qu. What is proper at the close of a Low Mass of Requiem when the absolution is to be given? Should the prayers be said, or should the celebrant proceed from the centre of the altar immediately to the bench?

Resp. According to a writer in *Ephemerides Liturgicae* (XI, p. 42), the prayers are to be said immediately after all low Masses, including those which "aequiparantur solemnibus," as in the case of requiem Masses followed by absolution. The only exception which the above mentioned interpreter of the rubrics admits is the case of conventual Masses and those said at ordinations, which partake *per se* of the nature of conventual Masses.

POSITION OF THE CONGREGATION DURING THE ABSOLUTION.

Qu. Should the congregation remain standing or kneeling through the singing of the absolution after a requiem Mass?

Resp. The Congregation should presumably act in conformity with the members of the clergy attending in choir. These, according to Martinucci, *Manuale Caerem.*, vol. III, l. 4, c. 10, are seated during the singing of the response *Libera me*, etc.; they rise at the *Kyrie eleison*, and remain standing during the remainder of the absolution.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

NOTHING will influence the study of Sacred Scripture among Catholics more effectively than the *Apostolic Letter* issued by our Holy Father, Pope Pius X, on March 27, 1906. One is almost spontaneously carried back to November 18, 1893, when Pope Leo XIII published the celebrated Encyclical *Providentissimus Deus*. This association of the two documents is rendered almost necessary by the repeated reference in the recent Letter to the former Encyclical. A brief study of the parallelism of the two will therefore not be out of place.

In the title of the documents we notice two differences: Leo's document is called an Encyclical Letter, while that of Pius is styled an Apostolic Letter; again, the former professes to treat of the study of Sacred Scripture, the latter claims to point out the way in which Sacred Scripture is to be studied in ecclesiastical seminaries. The term "Apostolic Letter" is more general than "Encyclical Letter;" but the "Seminary course of Sacred Scripture" is more particular than the "study of Sacred Scripture." The study of Sacred Scripture may be prosecuted in two ways: first, by original work on Biblical subjects; secondly, by dealing with the knowledge we already possess. The Encyclical *Providentissimus* is applicable to both methods of Biblical study, while the recent Apostolic Letter is concerned with the second method alone, at least in its direct bearing. For the professor's ordinary duty consists in giving an orderly and methodical presentation of the knowledge we possess.

Comparing the general contents of the Encyclical with those of the Apostolic Letter, we find that the former exceeds the latter. Pope Leo first gives an impulse to the study of Sacred Scripture, and then directs the same; Pope Pius confines himself to the direction of Bible study in seminaries. Perhaps only the statement that Bible study is more important to-day than ever

before, contained in the opening sentence of the Apostolic Letter, runs parallel to the whole first half of the Encyclical. In the following paragraphs we shall confine ourselves to a comparison of the Encyclical's second half with the Apostolic Letter.

In the second half of his Encyclical, or its directive part, Pope Leo first describes our modern opponents; secondly, he outlines the method of Catholic Bible study; thirdly, he indicates our modern method of defence. Pope Pius too aims at a triple end by the rules he lays down for Bible study in seminaries: first, the ecclesiastics are to acquire a thorough knowledge of the force, the nature, and the doctrine of Sacred Scripture; secondly, they are to become intelligent ministers of the Divine Word; thirdly, they must learn how to defend the Bible against its opponents. But the Pontiff is not a theorist; he does not divide his Apostolic Letter into three parts corresponding to his triple end in view, but he is convinced that the triple end will be attained if his simple and clear directions as to the study of the Scriptures in seminaries be faithfully followed. Hence, our comparison between Encyclical and Apostolic Letter will be confined mainly to the middle part of the second half of the Encyclical.

I. Prerequisites.—1. Chairs of Bible Study.—Pope Leo begins this part with the words: "Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture is placed on such a footing as its own importance and the circumstances of the time demand." In the preceding paragraphs he had pointed out that Clement V established chairs of Oriental literature in the Roman College and in the principal universities of Europe, and he might have added that the Council of Trent reënforced an earlier usage that in every cathedral there ought to be a *Canonicus Theologus*, the first among the canons, whose official duty should be to explain the Scriptures at least twice a week to the people. Pope Pius touches upon the point of Scripture chairs in seminaries in the third rule of his Letter: "Chairs of Scripture are to be established according to the condition and the means of the different seminaries, but always in such a way that no student shall be deprived of the means of learning those things of which a priest may not lawfully be ignorant." Besides, the Pontiff repeats Pope Leo's rule: "Efforts should be made to

have chairs in all academies for all other ancient languages, and especially the Semitic."

2. Professors of Sacred Scripture.—The next consideration is concerned with the professor of Sacred Scripture. Pope Leo ordained: "The first thing which requires attention is the wise choice of professors. Teachers of Sacred Scripture are not to be appointed at haphazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the Bible, and by suitable learning and study." This is in conformity with the usage of medieval universities. Here the Bachelors in theology were allowed to teach only the *Sentences* of the Lombard and the *elements* of Scripture; none but the Masters or Doctors of theology were permitted to teach the more profound course of Scripture, their only text-book being the Bible. The fact that even now the chair of Scripture is the *Cathedra primaria* in Catholic universities is a trace of the ancient custom. Leo returns twice more to the question of the professor of Scripture: "The professor of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of theology and deeply read in the commentaries of the holy Fathers and Doctors, and in other interpreters of mark." A few paragraphs later on, the Pontiff writes: "It is necessary for professors of Sacred Scripture, and it is becoming for theologians, to know those tongues in which the sacred books were originally written." Pope Pius does not directly describe the qualities which the professor of Scripture must possess; but he sufficiently indicates them by what the professor must teach, and by the way he must prepare himself for the professorship.

3. Training of the Professor of Scripture.—Both Pontiffs are most emphatic in their insistence on the proper training of the professor of Scripture. Leo writes: "It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facilities for full and complete studies. Professors thus chosen and thus prepared may enter

with confidence on the task that is appointed for them." Pope Pius adds: "Special diligence is to be shown in preparing select students for the academical degrees in Sacred Scripture according to the rules laid down by the Biblical Commission—a matter of no small importance for securing suitable professors of Scripture for the seminaries."

4. **Biblical Apparatus.**—Nor do the Pontifical enactments neglect the question of the necessary Biblical apparatus. Pope Leo writes: "It is our pleasing duty to give deserved praise to a work which certain Catholics have taken up—that is to say, the formation of societies and the contribution of considerable sums of money for the purpose of supplying studios and learned men with every kind of help and assistance in carrying out complete studies. Truly, an excellent fashion of investing money, and well suited to the times in which we live! The less hope of public patronage there is for Catholic study, the more ready and the more abundant should be the liberality of private persons—those to whom God has given riches thus willingly making use of their means to safeguard the treasure of His revealed doctrine." In keeping with the nature of the Apostolic Letter, Pope Pius is perhaps less exacting, but more insistent in his last rule: "To further this object, efforts must be made to supply each seminary, as far as circumstances will permit, with a small library, in which books of this kind will be at the disposal of the students." What kind of books the Pontiff expects to find in this "small library" is determined in the last rule but one of the Letter: "The students of Sacred Scripture are to be exhorted to read not only interpretations of the Scripture, but good authors who treat of subjects connected with this study—for instance, the history of both Testaments, the life of our Lord and the Apostles, and books of travel in Palestine—from all of which they will easily acquire knowledge of Biblical places and customs."

II. **The Course of Sacred Scripture.**—1. **The Time.**—In the next place we encounter the question as to the amount of time to be devoted to the study of the Bible. Pope Leo warns us that the students ought to be properly prepared before beginning their Biblical course: "Care must be taken that beginners approach the study of the Bible well prepared and furnished; otherwise,

just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of St. Thomas of Aquin, and a thorough training therein—as we ourselves have elsewhere pointed out and directed. By this means, both in Biblical studies and in that part of theology which is called *positive*, they will pursue the right path and make satisfactory progress." Pope Pius writes: "The curriculum of Biblical studies is to be divided over the entire period during which ecclesiastical students pursue their course of sacred studies within the walls of the Seminary; so that when the course is finished each student may have gone through the entire curriculum." At first sight, there seems to be a discrepancy between the enactment of Leo and that of Pius on this question: does not Leo suppose that the courses of philosophy and theology precede the beginning of the Biblical studies, and does not Pius enact that the Biblical curriculum must cover the entire Seminary course? But, in the first place, Leo does not confine his directions to ecclesiastical students; he considers the question of Bible study in general. Again, Pius enacts that Bible study in the Seminary is to cover the entire period of "sacred studies;" now "sacred studies" do not necessarily embrace the course of philosophy. But the Apostolic Letter adds another injunction of supreme importance: "Students are to undergo an examination in Scripture as well as in other parts of theology, to show the profit they have derived from the lessons, before they are allowed to pass into another class or to be initiated in sacred orders." If this rule be faithfully observed, it may lengthen the seminary course of students remiss in the study of Sacred Scripture.

2. Biblical Introduction.—We are approaching now the so-called introduction to Bible study. Both the Encyclical and the Apostolic Letter are quite explicit on this subject. Pope Leo writes: "At the commencement of the course of Holy Scripture let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of

the treatise which is called introduction. Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of theology; for the whole subsequent course must rest on the foundation thus laid, and make use of the light thus acquired." Pope Pius touches upon this question in the very first of his rules: "The instruction in Sacred Scripture to be imparted in every seminary should embrace: first, the principal ideas concerning inspiration, the canon of the Scriptures, the original text and the most important versions, the laws of hermeneutics; secondly, the history of both Testaments; thirdly, the analysis and the exegesis of the different books according to the importance of each."

The reader may remember the difference of opinion as to the subjects that should be included in Biblical introduction. The Sovereign Pontiff does not discuss the question; he merely orders what is to be done. Inspiration has been claimed as a dogmatic treatise; Pius wishes it to be treated in Biblical introduction, answering, as it does, the question, what is Sacred Scripture. Next, introduction answers the question, where, i. e. in what books and in which texts, can Sacred Scripture be found. In the third place comes the question, how must Sacred Scripture be explained. Thus far we are within the limits of the so-called *general* introduction. Passing on to *special* introduction, Pope Pius points out the history of both Testaments and the analysis of the different books as its special field.

3. **Biblical Exegesis.**—Our subject grows more important and interesting as we advance. "Next, the teacher will turn his attention," says Pope Leo, "to that more fruitful division of Scripture science which has to do with interpretation, wherein is imparted the method of using the Word of God for the advantage of religion and piety." This clearly shows that the Encyclical *Providentissimus* does not lose sight of the true aim of Scripture study, though it does not address ecclesiastical students exclusively. Pope Pius expresses this aim more clearly and emphatically: "He will always remember, especially in treating of the

New Testament, to conform to the precepts he explains to those who are afterwards by their words and their example to teach the people the doctrine of salvation. He will, therefore, in the course of his instruction explain to his students the best way of preaching the Gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Christ and the Apostles."

We come now to the interpretation of the Bible in the strict sense of the word. Pope Leo writes on this subject: "We recognize, without hesitation, that neither the extent of the matter nor the time at the disposal allows each single book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and therefore the professor should equally avoid the mistake of giving a mere taste of every book, and of dwelling at too great a length on a part of one book. If most schools cannot do what is done in large institutions—take the students through the whole of one or two books continuously and with a certain development—yet at least those parts which are selected should be treated with suitable fulness, in such a way that the students may learn from the sample that is put before them to love and use the remainder of the sacred book during the whole of their lives."

The question how to deal with the superabundance of matter in the class of Sacred Scripture is a hard one; we are afraid that even the words of Pope Leo do not contain a rule which settles definitely all practical difficulties. We have therefore reason to be thankful to Pope Pius for his more definite enactments: "Since, on the one hand, it is not possible to have a detailed exposition of the whole of Scripture given in school, and on the other, it is necessary that the whole of Scripture should be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books, to prove their authority, when occasion requires, to teach the analysis of them; but he will, at the same time, dwell at greater length on the more important books and parts of books." The Holy Father himself feels that this rule leaves too many doubts unsolved. Hence he adds more particular regulations concerning both the Old Testament and the New.

"With regard to the Old Testament," the Pontiff says, "he will make use of the results of recent research in illustrating the history of the Hebrew people and their relations with other Oriental nations; he will treat of the main features of the Mosaic Law; and he will explain the principal prophecies." But another important part of the Old Testament deserves special mention: "He will take especial pains to imbue his students with zeal to study and understand the Psalms which they will recite daily in the Divine Office; he will select some of the Psalms for interpretation in order to show by way of example the method to be followed by the students in their private studies to interpret the others." Here, then, we have a definite outline of Old Testament material to be treated in Scripture class: the main features of the Mosaic Law, the principal prophecies, and some of the Psalms.

Pope Pius does the same for the New Testament. "Treating of the New Testament," he continues, "he will explain briefly and clearly the special characteristics of each of the four Gospels, and the proofs of their authenticity; he will also illustrate the general character of the entire Gospel story, and the doctrine contained in the Epistles and the other books." Here we have a definite programme of the material to be selected from the New Testament for our classrooms: the authenticity and the special peculiarities of the four Gospels, the outline of Gospel history, and the doctrine contained in the Epistles, in the Book of Acts, and the Apocalypse.

As if all this were not enough, the Pontiff adds once more: "He will pay special attention in treating of those parts of both Testaments which concern Christian faith and morals." Pope Leo, too, repeatedly insists on the doctrinal trend that must be kept in view in Bible study. "The professor may now safely pass on to the use of Scripture in matters of theology," he says in one passage; in another he adds: "Most desirable is it, and most essential, that the whole teaching of theology should be pervaded and animated by the use of the Divine Word of God. That is what the Fathers and the greatest theologians of all ages have desired and reduced to practice."

4. Private Study.—Both Leo and Pius have already borne witness that a goodly part of the Bible must be left to private

study. Do they give us any more detailed regulation concerning it? "A wide field is still left open to the private student," writes Leo, "in which his hermeneutical skill may display itself with signal effect, and to the advantage of the Church. On the one hand, in those passages of Holy Scripture which have not as yet received a certain and definite interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock or more skilfully to the scholars, or by defending them more powerfully from hostile attack." Thus far the Pontiff considers the nature of private Bible study in relation to the definite sentence of the Church concerning the true meaning of any particular passage. A little later on he adds his precepts regulating the relation of the Bible student to the opinion of the Fathers: "But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires; a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and the unrestrained freedom of thought make the danger of error most real and proximate."

Pius adds a precept concerning private Bible study, which regards less advanced work, but is none the less practical. "Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole of Scripture in detail, they will by themselves devote a certain portion of time every day to a careful perusal of the Old and New Testaments—and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult ones."

5. Advanced Study.—Pope Pius also has certain directions for more advanced students; in reality, they concern only the more promising pupils in the seminaries. These directions are akin to

what Leo said after repeating the declaration of the Council of Trent that the Latin Vulgate is the authentic version: "At the same time, the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient manuscripts. For although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the examination of older tongues, to quote St. Augustine, will be useful and advantageous." The Apostolic Letter of Pius takes notice of three different reasons for which the Bible study may be in advance of the ordinary seminary course: first, certain students may be more promising than the ordinary; secondly, students may be candidates for theological degrees; thirdly, the seminary may enjoy the right of conferring such degrees. The Holy Father provides for each of these three cases.

"The more promising students," he says, "are to be instructed in the Hebrew tongue, in Biblical Greek, and, whenever possible, in some other Semitic language, such as Syriac or Arabic." As to students who aspire to academic degrees in theology, Pius repeats the words of his great predecessor: "It is of the greatest importance that these languages [in which the canonical books were originally written] should be studied by ecclesiastical students, and especially by such of them as aim at obtaining academical degrees in theology." To these words Pius adds his own enactment: "In all academies every candidate for academical degrees in theology will be asked certain questions on Scripture relating to the historical and critical introduction as well as to exegesis; and will prove by examination that he is sufficiently acquainted with the Hebrew tongue and has a knowledge of Biblical Greek." Our Holy Father is not satisfied with all this; he ordains moreover that "in seminaries which enjoy the right of conferring academical degrees it will be necessary to increase the number of lectures on Sacred Scripture, and consequently to go more deeply into general and special questions, and to devote more time and study to Biblical exegesis, archæology, geography, chronology, theology, and history of exegesis."

III. **Catholic Hermeneutics.**—Thus far we have seen both the prerequisites and the course of Scripture study as outlined by

Pope Leo and Pope Pius; but what are to be the guiding principles of Catholic Bible study? "It must be recognized," writes Pope Leo, "that the sacred writings are wrapped in a certain religious obscurity, and that no one can enter into their interior without a guide; God so disposing, as the Holy Fathers commonly teach, in order that men . . . may understand that God has delivered the Holy Scripture to the Church, and that in reading and making use of His word, they must follow the Church as their guide and their teacher." The Pontiff appeals to the teaching of tradition for his statement, and especially to the decree of the Vatican Council: "In things of faith and of morals belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and, therefore, it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers." Pope Pius fully agrees with these principles: "The professor of Sacred Scripture," he says, "will be most careful never to swerve in the least in his teaching from the doctrine and tradition of the Church; he will of course make use of the real additions to our knowledge which modern research supplies, but he will avoid the rash commentaries of innovators; so, too, he will confine himself to the treatment of those questions which contribute to the elucidation and defence of the Sacred Scriptures; and finally he will be guided in his plan of teaching by those rules, full of prudence, contained in the Encyclical *Providentissimus*."

Pope Leo indicates the sources, as it were, from which we may learn the doctrine of the Church and of tradition: there are the formal definitions of the Church, there is the analogy of faith, the teaching of the Fathers, and the authority of Catholic commentators. Not as if all of these authorities could claim equal weight; the theologian—and every Catholic Bible student of note must be a theologian—will know how to discriminate between authority and authority. Again, the Professor of Scripture is to make use of the *true* results of modern research; dilly-dallying over theories implies a loss of time, and life is short, but Bible study long.

Even not all true results of modern research are to be made use of by the Professor of Scripture; "he will confine himself to the treatment of those questions which contribute to the elucidation and defence of the Sacred Scriptures." Pope Leo had said something to the same effect: "We should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the sacred books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help."

In connexion with this subject, we may call to mind an injunction expressed by Leo, but not explicitly repeated by Pius. Not as if Pius had wished to change anything in Leo's enactments, but because he believed that the practice in question does not occur in seminaries: "It is most unbecoming to pass by, in ignorance or contempt, the excellent works which Catholics have left in abundance, and to have recourse to works of non-Catholics —and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind, as the Fathers also teach in numerous passages, that the sense of Holy Scripture can nowhere be found incorrupt outside the Church, and cannot be expected to be found in writers who, being without the true faith, only know the bark of Sacred Scripture, and never attain its pith."

"This is our will and our command," Pope Pius concludes, "everything to the contrary notwithstanding."

Criticisms and Notes.

CYRIL WESTWARD. The Story of a Grave Decision. By Henry Patrick Russell, late Vicar of St. Stephen's, Devonport. London: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 239.

MA CONVERSION ET MA VOCATION. Par le P. Schouvaloff, Barnabite. Paris: P. Téqui. 1906. Pp. 368.

A SOUL'S WAYFARING. A Series of Interviews with "Romanus," formerly an Anglican Rector. By "Z," Special Reporter of the Psychological Examiner. Bristol: J. W. Arrowsmith; London: Simpkin, Marshall, Hamilton, Kent & Co. 1906. Pp. 299.

Converts' stories are as a rule interesting and valuable from both the literary and the ethical point of view. The writers are in most cases persons of scholarly attainments, or at least of that fine sensitive type of soul which reflects the image of things noble as well as true. There is, moreover, in such accounts an element of the heroic, the evidence of silent struggles and of self-sacrifice, which appeals to our sympathy, and stirs within us a sense of gratitude for the victory of faith attained in the end. Then, too, the note of individuality which gives a relish to soul revelations in general is emphasized in the case of stories of conversion, which rivet the attention and call forth a concurrent comparison, generally healthful, as a stimulant to the search after what is true and good. We have selected for review three conversion stories of different types. Two of these were first published some years ago. One is already in its third edition. All of them have been sent to us for notice in this department.

Cyril Westward tells the history of a beneficed clergyman of the Anglican Church who, since his conversion, has been obliged to support his family by literary work as a contributor to various English periodicals, such as *The New Era*, the *Weekly Register*, etc., and by conducting a private school for young Catholic gentlemen. Cyril (the name is of course assumed) in his boyhood had accidentally visited a Catholic Church during the May devotions. Despite the influences of exclusively Protestant surroundings in after years, that impression never vanished from his soul. His family connexions secured for him the prospects of an Anglican living and accordingly

he prepared himself at the University for a clerical calling. The remainder of the story is similar to T. M. Marshall's *My Clerical Friends* in this that it develops through the discussions of Anglican divines, who meet frequently either in friendly or in official intercourse, an inquiry into the validity of Anglican Orders and the authority of the English Church. The questions arouse doubts and problems which find their solution only in Catholic doctrine of the Roman Church. The candid and well-informed mind of Fr. Fairfield, a Catholic priest whom two of the young divines meet, attracts the doubters and satisfies their scruples. Whilst Cyril still holds back, his arguments and influence act upon others, who are thus led into the Catholic Church. Finally he yields to the attractions of grace and seeks rest for his soul in the bosom of the mother Church.

The French story of P. Schouvaloff is of quite a different character. It deals with the conversion of a young Russian nobleman who as a man of the world reaches the truth of the Catholic Church, much as young Ozanam or the young Viscount Chateaubriand began to realize its influence after a period of intellectual scepticism and moral vagaries. The three first parts of Count Schouvaloff's autobiography, which recount his wanderings in the world, were not intended, at the time of their writing, for publication. They were simply self-communings, jotted down in diary fashion, wherein the young man wished to give himself an account of his motives and actions. They cover the history of his early soul life, much after the manner of St. Augustine's *Confessions*, and were written between the years 1843 and 1845, whilst the author lived alternately in Montmorency, Aix (Savoy), and Rome.

After passing through the crucible of thoughtful contrition, which moulded anew the aims of his life, he entered in 1858 the College of the Barnabites at Gien. During the following year he published the account of his conversion and final call to the peace and happy engagement of the religious life in the priesthood.

A Soul's Wayfaring is the story of a conversion from Anglicanism which took place in the midsummer of 1902. The particular interest which attaches to it is not so much due to the series of incidents which mark the process of enlightenment leading toward the Catholic truth as rather to the manner in which the author lets us into the secret of his soul's wanderings. Quite appropriately does he put

forth his experiences in the form of a series of interviews with "Z," a reporter, ostensibly, of a journal that deals with and examines the psychology of such movements. This does not imply that the story of his "soul's wayfaring" is simply a treatise occupied with the speculative aspects of a conversion from error to certain truth. On the contrary, the analysis here presented reads like a novel, suggestive in some parts of Newman's *Loss and Gain*, in others of Marshall's *My Clerical Friends*, for it is full of incident and pleasant humor, alternating with serious thoughts or devout aspirations. The method of presentation allows the readers to get side-glances at the author from the outside point of view, inasmuch as his soul revelations are supplemented by questions and comments of the "interviewer" who examines "Romanus" in the interest of the readers of his magazine.

"Romanus" is pictured as sitting in a small room of a dingy, semi-detached house in Hanham Park Road. The reporter who finds him there is an old college friend who wants to know about R.'s conversion and the various influences that led up to it. R. is willing to be interrogated, because he feels that to relate his experience will benefit others in similar struggles, and because it reveals the Divine Mercy, watching over and piloting through dark passages of seeming despair, those who sincerely seek the truth.

He goes back to his boyhood when, at the age of seven, a kindly but narrowly religious aunt undertook the moral and physical culture of the lad, who was dreamy, imaginative, quick at inference, slow in practical affairs, and not at all inclined to piety. "If there were any sort of apple-cart that could be upset, I was the boy to give it a tilt, and slip off round the corner." On entering his 'teens he was sent as a weekly boarder to a Quaker tutor's, where his sceptical tendencies were roused to independent thinking and, strangely enough, to questioning the negative arguments and deductions of his tutor on Scriptural topics. For a time he was sent to a school in France. One of the chief religious impressions that the boy received between the years of twelve and eighteen was the unconscious æsthetic influence of the masterpieces of art and architecture seen in his travels. "How whatsoever is lovely and reverend and refined imperceptibly wins upon the sympathies of the young! The beauty of the Sistine Madonna, seen at Dresden, so haunted me that, a few years after, when I went to college, a reproduction of her portrait was almost the first decorative purchase to adorn the walls of my room." It was through this love of art that Our Lady was beginning to bring R. under her mild

and peaceful spell, all unconscious of what she had in store for him in the far-off future. He describes briefly but with a graphic pen the impressions the great architectural monuments of Catholic faith left on his mind: Westminster Abbey, the Cathedral at Cologne, and other churches where "the ancient tones of the Mass revived faded memories of Gregorian chanting heard in childhood." Among the books he read at this time, Carlyle's *Sartor Resartus* made a deep impression on him and strengthened probably his critical faculty, whilst giving him an appreciation of things as they are when seen through the unimaginative eyes of more mature years.

For the rest, all his surroundings made for ultra-Protestantism. Among the divines under whose pulpits the family frequently sat was "a gaunt Scotch minister whom I shall never forget. He was a rugged, unkempt man, of gigantic stature, of immense learning in both sacred and profane studies. He might have stood for John Knox himself when he thundered forth stentorian denunciations of the fashions and follies of these degenerate days." Carlyle, however, remained the youth's main rod and staff at this critical period of the developing powers of a mind receptive and observant. His estimate of the philosopher best indicates the state of mind in which "Romanus" found himself when finally he left school to go to the University of Oxford.

> He set you at the centre of immensities and the conflux of eternities and surrounded you with stupendous mysteries. He made you feel that the invisible things of the spirit were the only realities—the visible world and its happenings were but a cloud ready to vanish away. He impressed you with the notion that the one thing needful was to cultivate a taste for *greatness* or *genius*, which were only other names for will power, hard work, and knowing when to wait. He intensified the hostility to ecclesiasticism, which had been so deeply ingrained in me by early training; and superadded to it a contempt for all the pietistic sects.

"Romanus" was sent to Oxford to take a classical degree before becoming a solicitor. "There was nothing to attract me to the study of theology, though I had no liking for law. My chief delight was in literature and philosophy."

The lectures in ethics and psychology which the young student had to attend were by an exponent of utilitarian views. In the essay club he took part in the discussion of rationalistic questions, in which he defended the deistic position, but as a purely forensic argument. One day in the reading-room of the Oxford Union he came across an essay on the doctrine of Atonement. As he read, a sudden very

strong conviction grew upon him that the words of Christ, "Follow Me," were full of light and contained the solution of problems moral and intellectual with which his mind was filled. The thought regarding the doctrines of the Gospel led naturally to the inquiry into the doctrinal system that professed to expound them. The Church of England was there before him with its direct appeal to his loyalty as a Christian Englishman. The bent of inquiry naturally led him to seek light, and he attended the divinity lectures of the late Canon Bright. "He could not narrate the story of one of the great Councils without having a side-hit at the Papacy." These diatribes, however, often suggested objections, to which replies were not easy to find, and thus frustrated the object of the Canon to depreciate the Roman position, at least in the eyes of the more thoughtful. The youth studied other sources and gradually drifted toward the views of Lightfoot and Westcott. But the reading set his mind at work on the subject of authority in matters of belief. The Thirty-nine Articles, "forty stripes, save one," as some wag has dubbed them, impressed him as being a doctrinal schema intended to produce an "ingenuity of conscience." To one conscientiously occupied with these studies of divinity the idea of taking orders in the national Church suggested itself. Our academician accordingly sought the advice of an old clergyman about finding a curacy with a title as a necessary preliminary for a candidate asking Holy Orders. The following is the conversation between the two:—

"What are your views?"

"I think I agree with the Evangelicals about conversion, with Broad Churchmen on most other questions, and could put up with almost any sort of service that is not too dreary. But for choice I like the cathedral type of service."

"Well, find a rector of liberal views. Go to see him and come tell me what you think about him, and" (he added with a mischievous twinkle in his eye) "don't forget to take note of his wife."

The rector to whom our candidate applied was an interesting, earnest man, with a wife ladylike and easygoing, and six daughters.

"In a multitude there is safety," observed the genial adviser when the young divinity student made his report. "In my first curacy the rector had an only daughter, and woe betide the curate who did not get engaged to her! His life was not worth living."

The examination which our candidate subsequently underwent forms a very interesting episode in this chapter, which narrates also his promotion to deaconship.

We must pass over the delightful sketch of "Romanus's" activity as curate and subsequent rector, leaving the reader to find it out for himself. Suffice it to say that the good he found in the Anglican Church, amidst much that was merely a veneer of religion, roused his inquiry and increased his doubts as to the stability of the English Establishment or its virtue to bring peace to the earnest searcher after truth. The current prejudices against the Roman Church kept him, however, from turning in the direction of that fount of grace, although he gradually realized the beneficent influence of the sacramental system and the devotional practices of the Church to pacify and elevate the individual. Still there was the assumed fact that Rome had defected, that she was in schism, and that the morals of her clergy and people were extremely lax. There was one notable fact in his progress toward Catholicity, namely, a decided inclination toward honoring the Blessed Virgin, as the expression of perfect human virtue and intercessory power in her relation to her Divine Son. It is to her guidance that "Romanus" attributes his ultimate courage to embrace the religion of Rome, in the midst of harassing opposition on the part of his nearest relatives, and the prospect of a loss of all means of an honorable livelihood. But Kegan Paul's warning words, after he himself had become a Catholic, that "hesitation to submit to what was becoming intellectually clear" is grave danger and dishonor, haunted him, until he finally faced the alternative under the invocation of Our Lady of Perpetual Help.

There are abundant evidences of her special intervention and there can be no doubt about their being true. In the house of the Redemptorist Fathers "Romanus" found that peace which the world cannot give; and that tranquil joy which he expresses in the final chapter, in a tribute of gratitude to Our Lady, has never left him since the eve of All Saints', 1903, when the story as now published concludes.

THE WRITINGS OF SAINT FRANCIS OF ASSISI. Newly translated into English with an Introduction and Notes. By Father Paschal Robinson, of the Order of Friars Minor. Philadelphia: The Dolphin Press. 1906. Pp. xxii—208.

We have from the pen or dictation of St. Francis a scanty collection of instructions and admonitions, partly in the form of rules for the Friars Minor and the Poor Clares, partly in the form of Letters. There are also some simple prayers, spiritual invocations, and a last

will and testament. If we omit the explanatory and critical notes of the erudite editor and translator of these literary relics of the Saint, the whole of the writings may be compressed into a third part of the volume before us.

It will be supposed by many—priests as well as Catholic laymen—that the chief importance that attaches to these carefully gathered expressions of the Poverello of Assisi, lies in the fact that they belong to a great Saint, and that we treasure them as we treasure the inscriptions on the tombs of the martyrs, or the shreds of clothing and the parchment leaves containing sentences of the Gospels, found about the bodies of the early confessors of the faith. That is an erroneous view; and it may account for the seeming lack of interest in Franciscan literature, which, despite many recent efforts to dissipate it, is still remarkable among Catholics when we compare it with the widespread enthusiasm found among those elements, outside the Church, which represent the higher social and moral advancement together with literary culture, and that appreciation of the truly artistic which ordinarily indicates nearness to God, who alone answers to our aspiration toward all that is beautiful.

Father Paschal has in a previous volume, *The Real St. Francis*, explained this phenomenon of a devotion to the artistic or poetic and at the same time social reform characteristics of the Saint, and in a fashion both clear and graceful has there set forth the immense difference between the popular admiration of the literary and altruistic world, and that religious attraction which draws the Catholic heart to love and imitate the Saint.

Catholics cannot at all afford to neglect the precious gift whose pure rays light up the educational values of modern culture, even while they indicate a certain possession of wealth that belongs exclusively to the domain of all important faith. The priest reads Shakespeare, Carlyle, Newman. The teachers in our academies and higher schools propose the same authors as models upon which to fashion the literary taste of their pupils. All in all, we usually take our judgments and indications of what it is best to read, from the secular schools and critics. These have told us for some years past that the best models for literary study must include a study of St. Francis. A distinguished Oxford professor first set the pace. Readers of Matthew Arnold remembered that this critic had held St. Francis up to English readers as a literary type. Innumerable "lives" for school use appeared. Protestant poets ran the gamut of the Saint's praises. Nay, the Protestant Sunday-schools began to take up the theme.

The Congregational Union of England prescribed a three grades course in which the Life of St. Francis had to be studied.

It was a way in which apparently Catholics were to find out that they had a Saint Francis of Assisi who was capable of teaching them something besides the holy ways of the Tertian Rule for seculars. Thus we have had, even within the last few months, many books on the subject that appeal to the Catholic sense of appreciation and make us realize the Saint's power for developing the æsthetic and literary taste.

It is true, St. Francis was not a literary man, but he was a poet; he possessed the gift which makes literary men and women of the best type. No one has ever better portrayed this power, with all the delicate shading of fine literary as well as spiritual discrimination, than Father Paschal Robinson, in his introduction to the volume under review. That introduction is a masterpiece of criticism, and as such forms a worthy setting to the picture afforded us by the Writings of St. Francis which he presents in a beautifully simple and chaste English dress. And while this translation is the first, so far as we know, in our language, it has the further distinction of being the only authorized English version of the critical text of the Quaracchi Friars. The work of our American Friar is, moreover, very much more than a translation, as the interesting and copious annotation and commentary attest.

The triple character of the Saint, as it comes out in these Writings —that of the legislator, that of the spiritual father, and that of the Saint praying, transfused as it were, by the spirit of his fervor, into prayer itself, rising to the Divine Heart—is so well defined and analyzed that we cannot fail to grasp the importance of these Writings in the study of literature. They reflect the Saint's personality, that is, they combine that lofty mysticism which draws our vision on high, with the simply human that attracts us in the child. Of both elements he gave in unequal parts to St. Bonaventure and to Jacopone da Todi, and in sweetest combination to Dante. Thus whilst neither the Poverello nor his advocates would lay claim to his being a man of letters, it would be an error to assume that he lacked the essential elements of literary culture; and to these he added the rare power of giving that inspiration and spiritual sense whence literary style derives its charm and emphasis. He is familiar with the imagery of the *chansons de gestes*, the "Knights of the Round Table:" he would have his Friars be "the Lord's Jongleurs;" his exquisite pic-

tures of "Lady Poverty," of "Sister Death," of avarice, are evidences of a poetic force which, whilst it cared not for the bark of empty speech, presents the pith that could not but be clothed in sweetest rhythm, a task which he left to such as the author of the Divina Commedia and to Giotto.

But we must not anticipate the reading of this volume by those who love true literature. It has been said, and not untruly, that Fr. Robinson has made the most valuable contribution to the subject of Franciscan literary interpretation. Every line of the notes, the Appendix, even the careful minuteness of the Index, reveal the scholar, whose powers are essentially enhanced by the spiritual love which a devoted son of the Saint bears to his father and guide in Christian perfection.

DER REGELPATER oder Fromme Lesungen für Tertiaren. Von P. Laurentius von Landshut, Cap. Regensburg, Rome, New York and Cincinnati: Fr. Pustet. 1905. Pp. 494.

Of the books that serve the Directors of Franciscan Tertiaries (among whom there are many secular priests) for instructions, conferences, ceremonies of investment, profession, and the imparting of indulgences attached thereto, none is more substantial, practical, and comprehensive than this volume by a popular Franciscan preacher in the Bavarian Province.

DER SOCIALISMUS, EIN NEUES EVANGELIUM für die Arbeiter. Katechetisch widerlegt von Joseph Weber, C.SS.R. Ilchester, Md.: Druck d. Congregation des Allerh. Erlösers. 1906. Pp. 78.

CHRISTIAN MARRIAGE. Pastoral Letter by the Right Rev. William Stang, D.D., Bishop of Fall River, Mass. 1906. Pp. 31.

In placing together the two pamphlets of Bishop Stang and Father Weber, we would draw attention to the intimate connexion in pastoral teaching between the two subjects. Indeed, Fr. Weber dedicates his work "to the Christian Family," and thereby points out those to whom his appeal is in the first place directed. No doubt the little catechism on Socialism will be at once translated into English, with due reference to the sources accessible to the English readers who would wish to inform themselves more thoroughly upon the subject. Meanwhile we would give here a suggestion of the scope and special purpose which our Redemptorist missionary has had in view in supplying the workingmen, heads of families, with a manual likely to

ward off the insidious influence of the socialist movement that is sweeping over the fields of our Christian civilization everywhere.

Fr. Weber defines Socialism as a pretended new gospel, offered as a substitute for Christianity, which aims at eliminating the distinctions between poor and rich, at creating material prosperity, absolute equality, and general happiness on earth. In brief question and answer he presents the arguments in favor of Socialism. He tests their soundness, probes into the theories of values, of labor and industrial profit, of socialist administration. Every phase of the new doctrine of prosperity is illumined by some practical query which brings out either the impossibility, or the injustice, or the usefulness of the notions propagated under the title of equity and benevolence. On the other hand, the rights of labor, of the employer as well as the workingman, the proper functions of ownership, of municipal administration and civil authority, are drawn out quite naturally as a result of the catechetical cross-examination. Thus the author leads his reader to the understanding of the duties of the individual as a member of the commonwealth, and particularly of the family. By properly adjusted relations true peace and prosperity are secured. But the proper adjustment of relations is the work of religion. This leads him to contrast the institution of the Catholic Church, as the concrete expression of the Gospel of Christ, with the assumptions of socialist government, showing how true happiness results from the former alone. In citing authorities the author avails himself of the excellent work done by Catholic writers, notably Cathrein, Otten, and Bishop Stang, whose articles in these pages on Socialism have been published in book form. The latter is in a manner supplemented by the Pastoral Letter on Christian Marriage, placed at the head of this notice.

"Without the Christian family, a prosperous nation of civilized and happy people is an impossibility. The Christian family, however, is properly constituted through marriage. . . . False theories on marriage are proclaimed from all sides. . . . But through the confusion and darkness of falsehood which hangs sullenly like a menacing cloud over our beloved country, the light of Catholic doctrine concerning marriage breaks clear and invigorating."

With this keynote for his theme Bishop Stang briefly explains the divine origin of marriage; the position of the Church regarding its sacramental character, which the so-called Reformation sought to deny; the wrong and disastrous effects of divorce. The view that the

marriage bond imposes a duty and a sacrifice is followed by the warning against mixed marriages, which render that duty and its accompanying sacrifices more arduous, and often frustrate the good which God intended in the institution of marriage, the bulwark of society. The Catholic Church requires that the marriage contract be duly considered, that those who enter upon it prepare themselves by reflection, cleanliness of heart, and a reverent compliance with the external ceremonial which keeps the sacredness of the matrimonial bond impressed on the faithful.

OUT OF DUE TIME. A Novel. By Mrs. Wilfrid Ward, author of "One Poor Scruple," and "The Light Behind." New York, London, and Bombay: Longmans, Green, & Co. 1906.

It is not usual for THE ECCLESIASTICAL REVIEW to give an extended critique of a novel. The volume before us, however, possesses some features which separate it from the average fictional tale of human life, and impart to it a particular interest to the clerical reader. The tale is not so much in the style of a novel of life as of an idea-novel, so subordinate to the story is the working out of the author's theme. It runs along so naturally that it seems all very real—this picture of the proud weakness of that "scientific" spirit which in its impatience and feverish unrest to challenge the age-wrought wisdom of an institution whose only real concerns are eternity, dashes itself against a stronger and unsuspected force. Some of the good of to-day may have to be withheld for a while, if to the many it is "out of due time." It is far better that the advantages of the new knowledge should be delayed, than that its newness should come among the multitudes to disturb and endanger their unscientific but energizing faith. And in a world which in the nature of the case cannot be perfect, and where the folly of the Cross must often rest under the charge of obscurantism from the votary of the merely intellectual, the rights of the simple must be protected against the ruthlessness of the advanced thinker, what though the latter suffer some hardship. How convincingly and at the same time interestingly this lesson is brought home to the reader of Mrs. Ward's novel. The day we live in has its claims, but the claims of eternity are far higher and first always. The specialist has a right to be heard, so long as he respects the intellectual weakness of his less favored brothers, whose majority rights are not to be jeopardized for the sake of the problematical benefits the newer science professes to offer. Religion is not a

matter of formulas. It is practical, not theoretical. "Seek ye first the kingdom of heaven."

The setting of this theme is no less admirable and liberal than the choice of the story's personnel and the character delineation. Miss Fairfax, a lonesome English girl, is the narrator. Soon after the tale begins, she is invited to spend a few days with a young French lady and her half-brother, a French Count of mixed German and French extraction. At their home she meets George Sutcliffe, who makes the fourth of the leading characters in the drama. All are Catholics of strong faith and deep earnestness, except the Count, whose religion is almost wholly of the head. The author has painted in him a rare type of intellectual power, a dominating figure, absorbed in questions of evolution, Biblical criticism, and doctrinal theology. Although lacking in that practical insight into affairs which alone is wanting to make of him a magnificent leader of men, he has some ardent followers scattered over the Continent of Europe. But in our little circle his influence is enthralling. Under his inspiration they found a magazine for the "Cause," the advancement of Catholic higher studies. At this juncture the story introduces two deft ecclesiastical portraits —one of a bishop of deep personal sanctity and kindliness, the other of a rather dry, narrowly logical Canon. The Count about this time publishes an article "out of due time," dealing rather forwardly with questions of evolution and Biblical criticism. The Canon, who is also Vicar General, spoiling for a fight, joins issue with the Count, who is nothing loath, and the scene shifts to Rome, whither the story follows them.

The history of their appeal to the Holy See, of their trials and disappointments during their months of waiting in Rome, of the curial delays and polite fencing, of their interview with the finely-portrayed Cardinal Secretary of State, of their audience with the Sovereign Pontiff himself, of the loyal faith, in spite of all, on the part of the Count's sister and of his affiancée, of the practical wisdom of George Sutcliffe, of the Count's disgust at what he conceives to be trickery and deceit on the part of the Roman officials, of his condemnation and his abandonment of the faith, and of his return to it in after years—the history of all this is told with such a fine sense of discrimination, with such a calm power of analysis, such a well-balanced pen, that the reader feels satisfied that the Count's views are "out of due time," and that the legislative functions of the Church require in her rulers equal prudence and simplicity.

It is not necessary to say more about the tale, so far as it involves the plot or the story of the interwoven lives of the leading quartette. Suffice it to add that this part of the author's work is of a piece with the literary and artistic power, combined with genuine religious insight, displayed throughout the other pages of this admirable novel.

The contrast between our author's work and that of her fellow-novelist of like name and nation is too striking to deserve more than a passing word of comment. The plea of the one is specious, where the other's argument is well-grounded and convincing; the one destroys where the other upbuilds; the one offers the ashes of doubt and despair, where our author gives the food that nourishes both head and heart. The comparison is as of "Hyperion to a satyr." Mrs. Humphry Ward's Rome, Marie Corelli's Rome, Hall Caine's Rome need to be corrected in the light of the picture of Rome as Mrs. Wilfrid Ward has here painted it. It is a true picture, even though it is not ideal. E. G.

Literary Chat.

Father McSorley concludes his series of papers in the *Catholic World* on "Open-mindedness" with the following admirable caution: "Let each reasonable man see to it that he possesses sufficient humility to use criticisms passed upon his character or his work. Let each Catholic make sure that in discussions he is ever upon the side of truth, irrespective of his sympathy and his inclination. Let each possible convert stamp upon his soul the ambition to be honest, and pure-hearted, and brave. Let him frown down calumny, fearlessly correct misunderstanding, and cultivate the good-will which disdains suspicion. And if the time should ever come when reason suggests that the old prejudices are baseless, and observation intimates that Catholicism is divine in its quality, and conscience whispers that investigation, or maybe submission, is a duty, then let there be, upon his part, no shrinking, no evasion, no postponement."

Whilst there has been much zeal and some unsound logic in demonstrating the benefits that ecclesiastical rule has bestowed (during the last sixty years before the American occupation) upon the Philippine Islands and their peoples, we have also had the clamor of intemperate criticism against the Friars because of their supposed greed in carrying off the seven million dollars paid by our government for the vacated lands and property. Both extremes are now reproved in the publication of the fact that the Vatican, which endorsed the withdrawal of the Friars as a body, has also safe-guarded the interests of the abandoned natives, who seemed to be threatened for a time with the loss not only of their former spiritual guides, but also of the means and resources of providing for those who would take the place of the Spanish Friars in the sacred ministry.

The despatches from Rome announce that "the plan devised by the Vatican for the division of the seven million dollars paid by the United States for the friar lands in the Philippines has been accepted by the Dominicans and substantially agreed to by the other Religious Orders.

"The Vatican will retain the principal, and a portion of the interest in the form of an allowance will be given annually to the Philippine dioceses and the remainder to the Religious Orders in the islands, to be divided by them according to the agreement."

It was to be supposed that Rome would take some such course, and that the Orders concerned would be quite in sympathy with any measure of equity the Holy See might direct. Hence all the agitation one way or another, which merely gave evidence of unbalanced judgment on the part of writers both Catholic and non-Catholic, was wasted effort, and in some cases harmful, as we contended in an article on the Friar question which at the time was misread by some who believed that the virtue of our forefathers might do as a substitute for poverty of pastoral zeal in a later generation.

The *Ave Maria* directs attention to the fact that since the early part of the last century there has been a colony of Filipinos, numbering about 2000 souls, in the district of New Orleans, who speak the Tagalo, Spanish, and English languages. They are good workmen, fishermen, and plantation laborers, whose children we imagine would yield a number of apt candidates for the seminary, to be sent to the Philippine Islands as missionaries; for these colonists must be Catholics. Young priests ministering in that district would also easily acquire the Tagalo dialect, ignorance of which seems to be the principal difficulty which English-speaking or American priests have encountered in their effort to serve the Philippine missions. Of the priests who generously had offered their services and embarked for the Islands to supply the spiritual needs of the natives since the departure of the Friars, a few years ago, half the number have returned to the States, apparently for the reason that they find it impossible to reach the natives in their own sphere and language. What we need most, it appears, is *organized* effort and the coöperation that is made possible thereby. Resources and good-will on the part of the clergy do not seem to be wanting.

The American Branch of the *Society for the Propagation of the Faith* (627 Lexington Avenue, New York City) continues with unflagging zeal its admirable efforts to instil a just estimate of and awaken sympathy for the noble work of our foreign missions. No money spent in charity is so sure to reach its worthy end as the offerings given to the struggling priests and religious who suffer untold and unbroken hardships for the salvation of the souls of those who are otherwise helpless to apply to themselves the benefits of the Redemption. The wealthy Catholic, the priest who has some store laid up against a rainy day, need be in no doubt as to how his bequest will be used, if in his testament he places it at the disposal of the stewards who provide alms for this Society. A little booklet, freely sent to all who wish it, by Fr. Joseph Frèri, tells what is this *Missionary Work of the Catholic Church*.

An Italian edition of P. Caussade's well known spiritual letters, of which an English translation has been published under the title of *Abandonment to Divine*

Providence, has appeared from the pen of the Duchess Montagnareale, which contains a hitherto unpublished letter by the author, on the practice of perfect resignation. (Festa, Naples.)

Biblische Zeitschrift (B. Herder), which is published in conjunction with *Biblische Studien*, has an excellent study concerning the original text of Esdras and Nehemias, which the writer, Dr. Paul Riessler, demonstrates briefly but critically to be Babylonish. The same number (IV, 2) contains a paper on the "Seventy Weeks" in Daniel, and a suggestive analysis of St. John's reference to the Easter miracle (VI, 4) which helps us to a surer chronology of our Lord's public life and its duration.

Those who seem to be best skilled in reading the signs of the times think the world is passing through a "transitional era." Certainly the saying approves itself in the domains of industry, the mechanical arts, and the physical sciences. Hardly less obviously true is it in the order of thought, philosophical, theological, and spiritual. In a very vital sense indeed, every period of thought may be called transitional, for thought is a living thing that grows and changes, and every age is rooted in its predecessor and flowers and fruits in its successor. Nevertheless, there are eras that show phenomena of thought, belief, aspiration, and endeavor which stamp them as signally "transitional," as bearing their human freight from one stage of thinking and doing to another widely different.

The foregoing reflection suggested by a thoughtful, though not in all respects quite reliable, book entitled *Transitional Eras in Thought* (reviewed in these pages November, 1904), finds an application in the tendency embodied in the *Dublin Review* under the guidance of its present editor. It was, of course, the most obvious of things to be looked for that a writer so intimately conscious of the "transitional" character of the present age and so familiar with the intellectual and religious forces at work in the life of to-day, as Mr. Wilfrid Ward, should on assuming control of that review adjust its policy to meet the actual exigencies of contemporary thought.

The motif of that tendency sounded in the leading article, "St. Thomas and Medieval Thought," of the January number, rings out if anything more distinctly in the corresponding article of the April issue—on "Cardinal Newman and Creative Theology." Both articles, it need hardly be said, reflect a thorough familiarity not only with the pertinent times and personages, but also with the causes and conditions that called them forth. Nor are the writer's deductions—practical and theoretical—less remarkable for their wisdom, prudence, and timeliness.

During "transitional eras," such as the present is deemed to be, the difficulty of adjustment and passage from the past to the future, lies as usual in either extreme —on the one hand, in an ultra-conservatism that sees no room or grounds for progress and so holds stubbornly to the *quod traditum est*, not distinguishing herein the substance and the divine elements, from the human and purely transient accretions; on the other hand, there is the excessively hasty and rash radicalism that seizes upon the newest and often unverified findings or the inadequately based inferences and interpretations in order to substitute them for the essential content of the racial and Christian possessions—thus needlessly pouring out the baby with the bath.

One reason at least for these extreme attitudes in the face of actual demands, may probably be found in the fact that both fail to interpret, or rather to understand, the implications and relations of their respective positions. The ultra-conservative, the *intransigeant*, having come by heredity and education to reduce the content of faith to a formula, and its practice to the use of a sensible sign, has lost sight of the inner life and hence progressiveness of both theory and conduct; while the too eager innovator, the rashly *transigeant*, failing to notice that the new conquests of the mind, in so far as they are proven to be true, must be implied or connected with the older deposit of truth.

Mediating between these two extremes there have always been—nor are they wholly wanting now—men of larger mould, minds that see farther and deeper and are steadier and surer in their methods. These are the providential leaders who carry over without destroying the old to the new. To seize this mediating spirit, organize, and effectuate it, should obviously be the aim and programme of our reviews. It is gratifying to see how clearly this is discerned and is now being carried out by the Nestor among the Catholic reviews in England.

The general reader whose time or opportunity does not afford him specialized gains is likely to ask what precisely is the domain, or rather what are the particular points or subjects, wherein the theologian on the one hand, and the scientist or historian on the other hand, meet, and where each must not only respect the other's facts and legitimate inferences, but also where at least the theologian should positively assimilate into his higher and more universal synthesis the results ascertained by his fellow workers in their respective fields. The question is too large to allow of an answer here. Let it suffice to mention the evolutionary theory. While the doctrine of organic transformism may not have passed beyond the stage of hypothesis, nevertheless it is almost universally held by the learned world of to-day as in some way indicating the process whereby the universe of things has reached its actual stage of existence. Making due restrictions to save it from a materialistic interpretation—which is more easily read out of than into its essential content—the wise religious teacher or apologist will do well to seek not simply in what way he can harmonize the evolutionary view-point with his own position, but to what degree and by what method he can incorporate it into his own system of truth. But of this anon.

We are glad to see from the advance sheets sent us that the long-delayed second part of the *Special Introduction to the Study of the Old Testament* by the Rev. Dr. F. E. Gigot is at last to appear. The new volume contains the Didactic Books and Prophetical Writings. (Benziger Bros.)

The question: *Is the Religion of the Spirit a Working Religion for Mankind?* is skilfully and convincingly answered by Dr. Dom Cuthbert Butler in the April issue of the *Hibbert Journal*. It is in reality a critique of Auguste Sabatier's book, *Religions and Authority*, in which the Dean of Protestant Theology at the Paris Sorbonne discussed the value of the Religion of the Spirit as examined in the light of the "Dogma of Authority" in both the Catholic Church and Protestantism. It is a paper that, like Sabatier's book itself, deserves the earnest attention of Catholic apologists.

The Benedictine Fathers of Conception Abbey, Missouri, announce that they will open a course in Gregorian Chant during the first two weeks of July. There will be separate instruction, the first week for sisters of Religious Communities (at the Benedictine Convent, two miles east of the monastery), and the second week for the clergy, organists, and singers. The courses are entirely free, apart from the necessity of providing lodgings, etc., during the week's session.

The Angelus Publishing Company (Detroit) brings out in a handsome little volume two suggestive and well-told stories by Joseph F. Wynne, under the title of *Paul's Offering*. Simultaneously the firm announces the fifth edition of *A Blighted Rose* by the same author, who writes with a conscientious purpose of elevating as well as instructing his young readers.

The Holy Father has sent Father Paschal Robinson an autograph note and a special blessing as a token of his appreciation of *The Writings of St. Francis of Assisi*, translated and annotated by the scholarly Franciscan Friar, and recently published by us. The Cardinal Secretary of State has likewise written Father Paschal a warm congratulatory letter.

It is interesting to add that the reviewers of the volume have praised it as an engaging and highly creditable piece of literature. Besides the critiques of the book in our Catholic weeklies and monthlies, at home and abroad, it is a pleasure to record the fact that our great secular journals have joined in the chorus of praise, as witness the (New York) *Sun*, *Herald*, *Times*, *Evening Post*, the (Burlington) *Post*, the (Orangeville, Ont.) *Sun*, the (Philadelphia) *Ledger*, the (Boston) *Transcript*, and such other non-Catholic periodicals as the *Outlook*, *Churchman*, *American Historical Review*, *Bookman*, *Academy*, *Saturday Review*. Not only English, but German, Italian, French, and Belgian reviewers have welcomed the book with the most favorable comment.

We understand that the sale of the book up to date is greater among non-Catholics, judging from the sources whence the orders are received, than among Catholics. This is a strange commentary on the revival of interest in the wonderful Poverello of Assisi. Perhaps in view of the seventh centenary of the conversion of St. Francis, which occurs this year, Catholics more generally will feel the impulse to study the Catholic Poor Man's life and character. It surely contains a lesson for these times of gold-worship and creature comforts, just as surely as that message is influencing those who are associated in spreading abroad the love and knowledge of this humble Assisian of the ages of faith. If Catholics come to this appreciation of St. Francis, it will not be the first instance of our being led unto our own by outsiders who have taught us the good and the beautiful we are neglecting in our pursuit of false gods. In this connexion, may we not point in illustration, to mention no other examples, to church architecture and church music?

Benziger Brothers have devised a new plan for spreading good books by inaugurating a *Catholic Circulating Library*. By forming reading circles of twelve or more members, each of whom pays ten cents a month, a large selection of books is placed at the disposal of the club which at the same time acquires ownership of the library. It is an excellent scheme for introducing good reading matter into Catholic schools and institutions.

The Lamp (a monthly published at Garrison, N. Y.) enjoys the unique distinction of being a periodical that teaches Catholic doctrine without being a Catholic organ. It steadily and consistently seeks to drive others into the fold of St. Peter by defending the Roman Catholic position of an assured Apostolic succession. A striking evidence of the sincerity of its editor may be found in the current issue (June), which is entirely devoted to establishing the prerogatives of St. Peter and the Holy See, as the supreme representative of Christ on earth. The leading article is by the Rev. Spencer Jones, whose work entitled *England and the Holy See* was extensively reviewed by us on a former occasion. Among other articles dealing with the same subject are: "St. Thomas Aquinas and St. Peter's See," "The Eastern Church and St. Peter," and "The English People and St. Peter." The question of Anglican Orders is thus being forced continually into the foreground, with less chance of proving a safe issue for those who would gladly believe in the "Branch theory" of the English Church.

We have just received Father Tyrrell's *Lex Credendi* in which the author further develops some of the thoughts and themes discussed in *Lex Orandi*. The new book bears the same evidence of keen analysis and frank challenging of certain traditional aspects of religious living which made the former volume a subject of varied criticism; but it is in no sense a controversial or polemical work. We expect to give an exhaustive review of it in our next issue.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CANA, or Little Chapters on Courtship, Marriage, Home. By Charles Alfred Martin, of the Ohio Apostolate. Thirtieth thousand. St. Louis, Mo.: B. Herder. 1906. Pp. 52. Price, $0.10.

A BOOK OF THE LOVE OF JESUS. A Collection of Ancient English Devotions in Prose and Verse. Compiled and edited by the Rev. Robert Hugh Benson, M.A. London: Sir Isaac Pitman & Sons. 1905. Pp. 225. Price, $0.75.

LEX CREDENDI. A Sequel to "Lex Orandi." By the Rev. George Tyrrell, author of "Nova et Vetera," "Hard Sayings," etc. New York, London and Bombay: Longmans, Green, & Co. 1906. Pp. 256. Price, $1.75.

DES KINDES WEG ZUM HIMMEL. Kindervorträge gehalten im Kindheit-Jesu-Verein von † Eduard Paul Hauser, Pr. Erzd. München. Herausgegeben von Anton Hauser, Bischl. geist. Rat in Augsburg. Regensburg, Rome, New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 51.

COMPENDIUM THEOLOGIAE MORALIS, a Joanne P. Gury, S.J. conscriptum et ab Antonio Ballerini ejusdem Societatis adnotationibus auctum, deinde vero ad breviorem formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J. Editio XVII recognita a Timotheo Barrett, S.J. New York and Cincinnati: Fr. Pustet & Co. 1906.

APOLOGETISCHE PREDIGTEN gehalten im Dome zu Trier. Von Professor Dr. P. Einig, Domkapitular und Domprediger. I. Die göttliche Offenbarung. Trier: Paul Druckerei. 1906. Pp. iv—200. Preis, brosch. M. 3; geb. M. 3.75 *pfg.*

AN ABRIDGMENT OF CHRISTIAN DOCTRINE prescribed for all the dioceses of the Province of Rome by His Holiness Pope Pius X. Translated by the Rt. Rev. Thomas S. Byrne, D.D., Bishop of Nashville. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 100. Price, $0.10; $5.00 per 100.

PROBABILISMUS VINDICATUS ab Augusto Lehmkuhl, S.J. Cum Approbatione Sup. Friburgi Brisgov., St. Louis, Mo.: B. Herder. 1906. Pp. 126. Price, $0.75.

LOURDES UND DIE AERZTE. Von Dr. Felix de Backer. Direktor eines physiologischen Laboratoriums in Paris. Autorisierte deutsche Uebersetzung. Trier: Paulinus Druckerei. 1906. Pp. 51. Price, 80 *pfg.*

SYMBOLISM, or Exposition of the Doctrinal Differences between Catholics and Protestants as Evidenced by their Symbolical Writings. By John Adam Moehler, D.D. Translated from the German by James Burton Robertson. Fifth edition. New York, Cincinnati, Chicago: Benziger Brothers, London: Gibbings & Co. 1906. Pp. xxii—513.

PILGRIM-WALKS IN ROME. A Guide to Its Holy Places. By. P. J. Chandlery, S.J. Second Edition. With a Preface by the Rev. John Gerard, S.J. St. Louis, Mo.: B. Herder; London: Manresa Press. 1905. Pp. 464. Price, $1.60.

PHILOSOPHICAL.

AN ELEMENTARY LOGIC. By John Edward Russell, M.A., Mark Hopkins Professor of Intellectual and Moral Science in Williams College. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1906. Pp. 250. Price, $0.75.

THE LIVING WAGE. Its Ethical and Economical Aspects. By John A. Ryan, S.T.L., Professor of Ethics and Economics in the St. Paul Seminary. With an Introduction by Richard T. Ely, Ph.D., LL.D. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1906. Pp. xvi—346. Price, $1.00, *net.*

LITURGICAL.

PSALLITE SAPIENTER. Erklärung der Psalmen im Geiste des betrachtenden Gebetes und der Liturgie. Für Clerus und Volk. Von Dr. Maurus Wolter, O.S.B. Third Edition. Bd. III.—Ps. 72–100. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 574. Price, $2.65.

RHYTHME GREGORIEN: les Theories de Solesmes et Dom T. A. Burge. Par Giulio Bas. Rome: Desclée, Lefebvre, et Cie. 1906. Pp. 79.

MASS IN F, in honor of St. Nicholas (No. 3). Being a Rubrical Edition of Themes from Pentecostal Mass, for Soli, Chorus, Organ, or Orchestra. By T. I. Bordonel, organist Pro-Cathedral, Liverpool. Leipzig, Brussels, London, and New York: Breitkopf & Härtel. Price, organ and vocal score, M. 4; vocal score, M. 1.20.

HISTORICAL.

ILLUSTRIRTE GESCHICHTE DER KATHOLISCHEN KIRCHE. Von Prof. Dr. J. P. Kirsch und Prof. Dr. V. Luksch. Herausgegeben von d. Leo Gesellschaft. Freiburg, München, St. Louis. Mo.: B. Herder. 1906. Pp. 623. Folio. Price, $8.50.

THE ORIGIN AND PERMANENT VALUE OF THE OLD TESTAMENT. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Charles Scribner's Sons. 1906. Pp. xii—270. Price, $1.00, *net*.

LA QUESTION CONGOLAISE. Par Arthur Vermeersch, S.J., Docteur en droit et en Sciences Politiques et Administratives. Bruxelles, rue Terre Neuve 75: Charles Rulents. 1906. Pp. 376. Prix, 3 *fr*. 50.

THE APOSTOLIC AGE in the Light of Modern Criticism. By James Hardy Ropes, Bussey Professor of New Testament Criticism and Interpretation in Harvard University. New York: Charles Scribner's Sons. 1906. Pp. x—327. Price, $1.50, *net*.

LIFE OF ST. ALPHONSUS DE LIGUORI, Bishop and Doctor of the Church, Founder of the Congregation of the Most Holy Redeemer, written in French by Austin Berthe, C.SS.R. Edited in English by Harold Castle, M.A., C.SS.R. Two Volumes. Pp. xviii—769 and xxii—916. Price, $5.00.

KULTURZUSTÄNDE DES DEUTSCHEN VOLKES während des XIII Jahrhunderts. IV Buch. Von Emil Michael. (Erste bis dritte Auflage.) Freiburg Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 457. Price, $2.40.

GESCHICHTE DER DEUTSCHEN NATIONALKIRCHE IN ROM, S. Maria dell' Anima. Von Dr. theol. et hist. Joseph Schmidlin, ehem. Vicerector der Anima. Mit 30 Bildern. Freiburg, St. Louis, Mo.: B. Herder. 1906. Gr. 8vo, xviii—816. Price, bound in linen, leather back, $5.00.

LES MARTYRS. Le Moyen Age. Recueil de pièces authentiques sur les martyrs depuis les origines du christianisme jusqu'au XXe Siècle. Tome V. Par le R. P. Dom H. Leclercq, Moine bénédictin de Saint-Michel de Farnborough. Paris, 24 rue de Condé: H. Oudin. 1906. Pp. ccxv—276. Prix, 4 *f*. 50.

IRISH COLLEGES AND TRINITY COLLEGE. With Appendices. By the Rev. J. F. Hogan, D.D., St. Patrick's College, Maynooth. Dublin, Belfast, and Cork: Browne & Nolan, Ltd. 1906. Pp. viii—141. Price 2 *s*. *net*.

FLORILEGIUM PATRISTICUM. Digessit, vertit, adnotavit Gerardus Rauschen, Dr. Theol. et Phil. SS. Theologiae in Universitate Bonnensi Prof. P. E. Fasciculus VI—Tertulliani Apologetici recensio nova. Bonnae: Peter Hanstein. 1906. Pp. 142. Price, M. 1.80, cart. M. 2.

MISCELLANEOUS.

THE PINK TYPHOON. By Harrison Robertson. New York: Charles Scribner's Sons. 1906. Pp. 196.

BILLY GLENN OF THE BROKEN SHUTTERS. By Anthony Yorke. Illustrated. New York: P. J. Kenedy & Sons. 1906. Pp. 261. Price, $0.68, *net*.

PAUL'S OFFERING and THE GATES AJAR. Stories by Joseph F. Wynne. Detroit, Mich.: Angelus Publishing Company. 1906. Pp. 167. Price, $0.75.

MIRIAM OF MAGDALA. A Study. By Katherine T. Mullany. New York: The Magdala Co. 1906. Pp. 100.

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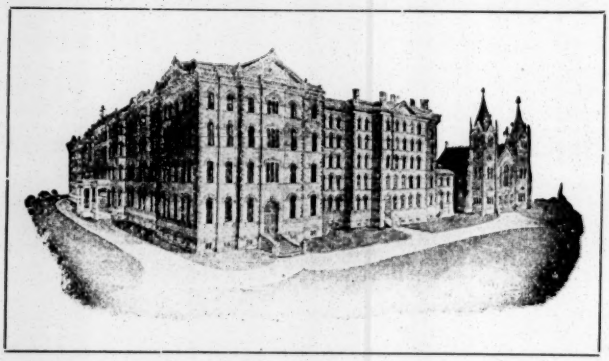

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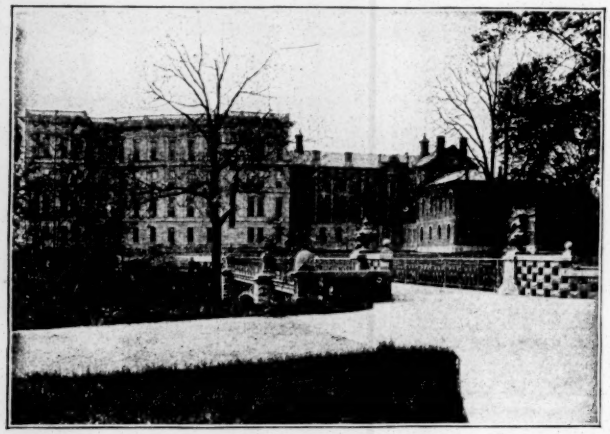

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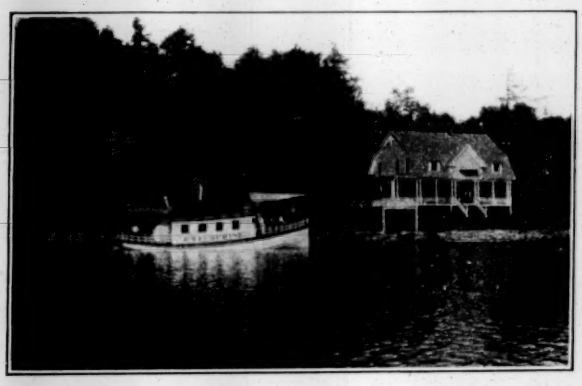

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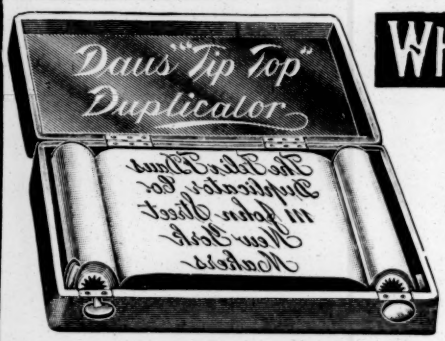

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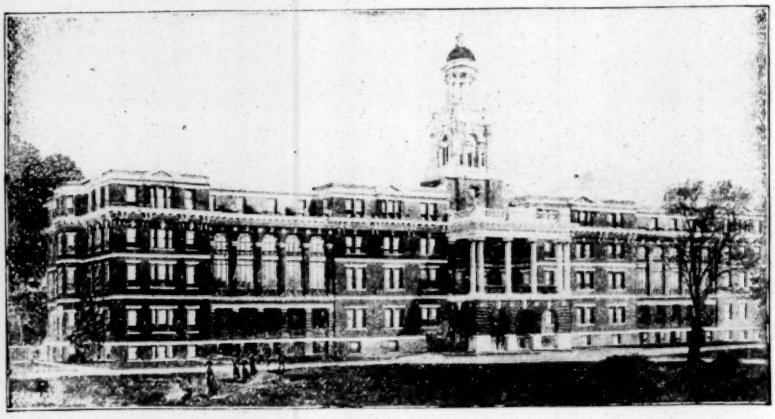

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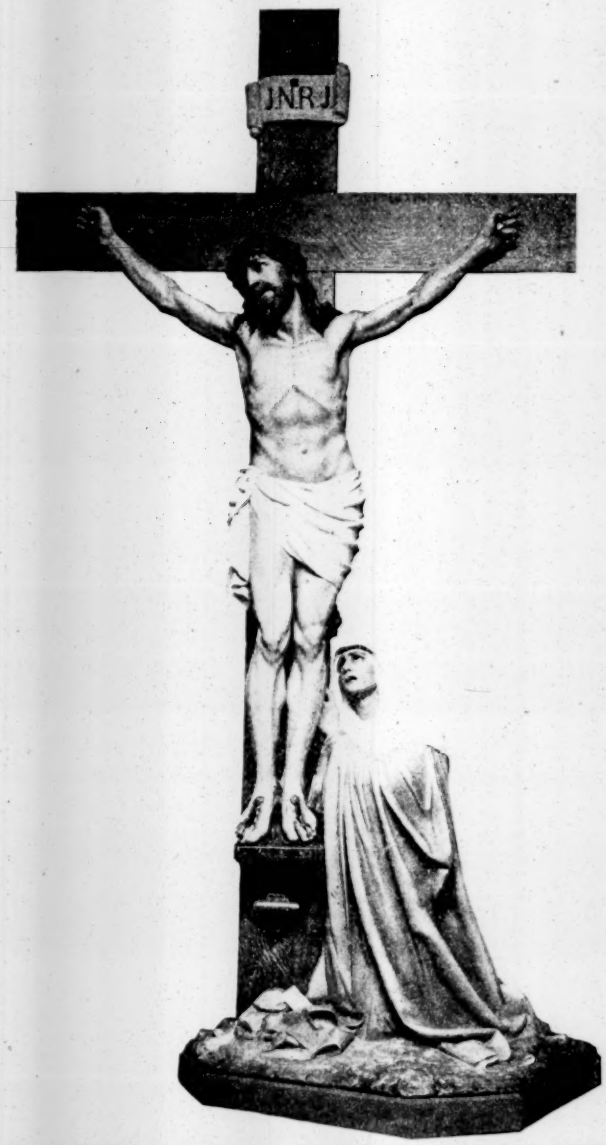

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The Dolphin Manual of Church Music

PREPARED BY

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With Preface by the REV. DR. H. T. HENRY, Professor of Gregorian Chant in Overbrook Seminary; and

Introduction by His Excellency the Apostolic Delegate to the United States

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It is in two parts, a *Short* and a *Larger* Catechism. The Larger Catechism is intended for more advanced children, who have already mastered the Short Catechism. It follows the same order and treats of the same subjects, but the treatment is more diffuse and goes into greater detail, leaving nothing of importance unexplained.

There is added to this a very full explanation of all the principal feasts of our Lord, the Blessed Virgin and the Saints, which will be found most interesting and instructive for young and old

This is followed by a brief but clear summary of the history of religion. That nothing may be wanting there are at the end short morning and evening prayers, a preparation before and a thanksgiving after confession and Holy Communion, and, finally, the manner of serving Mass.

It will be seen then that this Catechism is both orderly and complete and should answer every requirement necessary to obtain a full and accurate knowledge of our Holy Faith.

The Short Catechism we now send forth to the public in the hope that it may be well received, and the Larger Catechism, already in press, will appear very shortly. We intend to spare neither pains nor expense to make this Catechism, in paper, print, and general workmanship, in every way worthy the subject, and a book such as children will delight to take up and read, and we shall sell it at a price that will be satisfactory to all.

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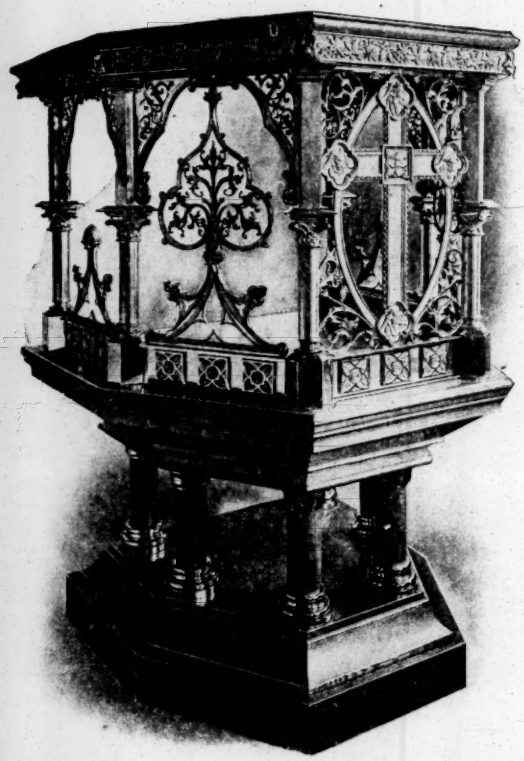

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